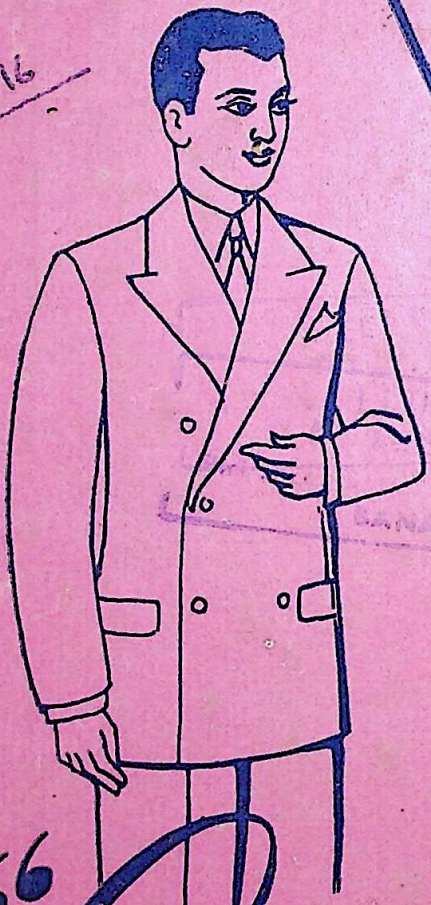
You are a MAN



"Behave"

Here are some useful tips from this book :.

- Self-consciousness is a form of egoism
- Arrogance has no place in Society
- All criticism is unethical
- Diplomacy should find no room in private letters
- Humour is difficult to acquire and still more difficult to practice.

This book tells you the etiquette in Religion, Politics, Sports, between father and son, host and guest, employer and employee and also between husband and wife, where it reminds you :-

- that you can abolish etiquette between friends but not between husband and wife
- that while women are easily hurt, men are deeply vulnerable
- that if a woman is wounded more easily she can weep in her unhappiness but not so her mate, who would brood over it, and become irritable, excited or inexiplicably silent.

This book also draws your attention to the traditional rules, which have grown up through the years and thereby enables you to build up confidence and poise in every phase of your life.

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To

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with

THE HOLY FEET

OF

MOTHER

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A MAN

"BEHAVE"

By

SHIVA SHANKER SHARMA

HARIPADAM

RAVINDRAPURI, VARANASI.

"Man is the measure of all things, to Behave is to scatter Joy around us."

Publisher :

Krishna Chandra Beri

Hindi Pracharak Pustakalaya

Varanasi.

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Varanasi.

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Dedicated

TO

MY WIFE

RADHA

Whose Good Behaviour is Her Adornment

and

Whose Gentle Manners are Her Cosmetics.

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Acknowledgement

With grateful appreciaition for the assistance obtained from various books on the subject.

—Author.

FOREWORD

By

A. N. JHA
Vachaspati

INDIAN CIVIL SERVICE

Secretary, Broadcasting and Information
NEW DELHI

FOREWORD

"It is not learning, it is not virtue, about which people inquire in society, but it's manners", said the penetrating observer Thackeray, the creator of Colonel Newcome, perhaps the truest finest gentleman in English Literature. Today more than ever, it is difficult to expect that people will have the time or patience or mental insight to discover your solid virtues. They will judge you by the first impression that you make on them, and that first impression may well be the last. Our manners are the credentials which we unconsciously present on our way through life, and on which our fellow men base their initial judgment of our merits or demerits. Many excellent men of undoubted talent and attainment have presented a wrong picture of themselves by brusqueness of behaviour, harshness of voice, sharp speech, affectations and manners. Nor need it be thought that there is any thing insincere or hypocritical in the study and practice of etiquette, for etiquette is only the means whereby any group of people express kindness and consideration for one another and seek to win one another's goodwill. As Goethe wisely said, "A man is really alive only when he delights in the goodwill of others" and to this, I may add, when he delights in the happiness of others. In this country particularly, where inspite of great emphasis on self-restraint and a strenuous moral life, there is as yet great confusion and multiplicity in social rituals, it is of the first importance that a *vade-mecum* should be provided to young hopefuls on points of fashionable etiquette and good manners. Mr. SHARMA'S book is a praiseworthy attempt

to supply the need. It touches on all the points, which go to make a gentleman. The art of manner is an art to be acquired by long training, like other arts, and books of this kind are of real service in the acquisition and dissemination of that art. When an aged Bishop stumbled at her feet during her coronation, the youthful Queen Victoria helped him gently up, a wonderfully courteous gesture, exceeding what was strictly necessary because, as a woman and his Sovereign, she need not have taken the trouble at all. What was good for Queen Victoria is, I imagine, assuredly good for us.

New Delhi
April, 1965

Aditya Nath Jha

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AN APOLOGY

It is said one should not offer an apology, as an apology is egoism wrong side out, but I feel I owe one to my readers for attempting to write on an 'Abstract' subject like this, which has nothing in common with a 'Concrete' subject like Civil Engineering, which has been my profession. Perhaps the word 'Civil' might have entitled me to do so, but I have forfeited this claim also, because I have been anything but 'Civil' in my behaviour.

As an excuse is worse and even more terrible than a lie for, it is nothing but a lie guarded, I will venture none but would confess straightaway that I am writing on this subject because my bad manners have taught me the virtues of politeness and courtesy. From the negative comes the positive. Thus writess SADI, the great Persian poet-They asked LUCKMAN the fabulist "From whom did you learn manners?" He answered "From the Unmannerly". This therefore justifies my writing on this subject.

During my active period of life as an engineer in Government service, I generally remained so grossly absorbed in multifarious duties, incidental to the busy life of a Government servant that I was, at times, apt to overlook my simple duties as a Man. This did not only make others unhappy but sometimes marred my own happiness as well as success. Looking back at the past in this quiet period of my life, after retirement from service, I realize that this was a great mistake. A good behaviour always relieves the jolts of life and acts as

a shock-absorber. Good manners make the journey through the years easier and brighten the pathway all along the route. To ensure success in life and secure happiness for ourselves as well as others, the first and foremost thing we must learn is "A good behaviour in everyday life".

This realization has given me an incentive to write this little book. There is a popular saying that we always profit by our mistakes, but I believe it is best to profit by other men's mistakes, lest we have no time to commit them ourselves.

I will feel happy if this humble effort gives my readers an opportunity to profit by my mistakes. Life is short but there is always time enough for courtesy and politeness; and I shall deem myself amply rewarded, if this little book succeeds in bringing its readers nearer this belief.

THE AUTHOR

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Introduction

" I would rather have the affectionate regard of my fellowmen than I would have heaps and mines of gold".

DICKENS.

Discourtesy is not a legal offence. No legal system could attempt to legislate against bad manners. I may be as rude as I like but the law provides me all protection against punishment or retaliation. No law of the country can compel me to say "Please". If I am uncivil or snobbish, there is no provision for moral damages. Can I therefore behave in my own way ? Can I act arbitrarily in my social life and talk to people and behave with them according to my own sweet will ? While it is true that there is no law that compels me to be courteous and mannerly., there is a social practice and code of demeanour, much older and more sacred than any law, which enjoins me to be civil. Good manners are the small coins of virtue. They are the small change, with which we make our everyday purchases as social beings. Without this coin, we cannot buy our daily necessities of life. For collecting this coin, let us build our character first, for, remember what Emerson said, "Character shows above our wills. Men imagine that they communicate their virtue or vice only by overt action; and do not see that virtue or vice emit a breath every moment."

The rules of courtesy are many and it is not possible to catalogue them in the few pages of a small book. Mannerism is a gift, but the ability to behave well can be acquired. This book does not pretend to teach its readers how to become ideal in their manners and behaviour. It is only a practical guide to proper behaviour in everyday life, within the four

walls of a house or out in public and in society. Its object is to invite our attention to a social code which eases the friction of daily life. Only a few principles have been mentioned. These have to be studied patiently but assiduously. They are not a thing to be crammed. Each one of us should find out our own shortcomings in the matter of personal behaviour with others and try to mend them as best as we can. Our habits and mannerism in daily life-the almost automatic things we do-stamp us as a polished people, conscious and alive to the right of others, or as thoughtless and rude persons. In every human contact and in every action of ours, we express the degree of consideration we have for others.

Right from the Stone-Age, manners have been based on one principle only viz. Consideration for the other people. Customs and ways of living have changed, but inspite of this there are still certain conventions, which it is necessary to follow, and if these conventions are considered for a moment, it will be seen that they have their basis, in what is the whole crux of etiquette and good manners, via a consideration for our fellow beings. It is these conventions, to which reference has been made under various heads in this book.

Everybody has a obligation of some sort to acquit himself of, irrespective of what our status or profession is. Unless we have decided to renounce the world and become a hermit, the laws of good behaviour will always apply to us and we cannot get away from them. To imagine that because we are well-off in life and we do not depend upon others for anything, we can go our own way and can get along without caring for anybody, is to live in a fool's paradise. We think that etiquette does not much matter. But we forget that what lies behind it matters

a great deal. We are living in a world, where we cannot shut our eyes to those around us. We have a social duty towards everybody. People are quick to recognise courtesy and also keen to recognise it. We should therefore extend a polite and courteous behaviour to everybody we meet. This will not only save us from the discourtesy and rudeness of other people but by doing so we will find ourselves progressing easily and happily through the world, making friends wherever we go.

Manners are important because others know our manners before they know us. Remember what Ralph Waldo Emerson said "Your manners are always under examination awarding or denying you very high prizes, when you least think of it". Good manners are the art of making those people happy with whom we come in contact. Whoever makes the largest number of people happy, is the most virtuous of all. Now that it has been realised that good manners and courtesy are so important, let us see how they can be acquired. "Consider first of all other persons, before you think of yourself". In all ages and in all countries, good manners are based on unselfishness and consideration for others, and these of course, are all-important.

Let us learn the everyday courtesies, the "Thank you" and the "Please" and follow the easy rules that make our contacts with others more pleasant for them, and incidentally to ourselves. Let us take care of the LITTLE courtesies of everyday life and pay our attention to proprieties of behaviour in our relationship with others inside the house, out on the road, and at all places, where we come in contact with others. If we are able to do so, we shall be considered well-mannered, gentle and polite in our action and everybody who meets us would call us pleasant, considerate and thoughtful. We may be a very

able statesman, a great leader, a genious inventor or an authority in science, literature or space-flight, but will these attributes enrich our personality ? Are we aware what goes to make us a Man ?

It is with the object of creating this awareness that I have attempted to write this book. Perhaps it may help to accomplish relaxed and easy manners in everyday life. It is meant for today's families of the common man. It is concerned with the necessities of everyday living and also includes the more formal observances that mark some special occasions, which come in everyday's life now and then. The 'do's and "do not"s have been presented with one idea in mind, viz: to bring all and sundry the assurance and poise that come from not only knowing "What to do" but also "what not to do". It is very important for everybody to know what are the common offences in society, so that we can steer our wheel of life clear of these obstructions. The end of all etiquette is courtesy, the end of all courtesy is etiquette. Even hell can be converted into heaven through the honey-tongued voice of courtesy and politeness. Be courteous and that will give you a captivating quality. It will reflect in the attitude of every one you meet, just as a beautiful flower, drooping over the edge of a lake reflects in the water.

Our gentle manners and good behaviour towards others keeps the machine of life oiled and running smoothly and sweetly. This little book has been designed to provide you with this lubricant, to be used by you for oiling this machine of human relationship. The success of a book is to be measured by its effect upon the daily existence of the reader. If it helps

in any way towards the understanding of our fellow-beings, if it awakens the conscience and thus influences our personal conducts, if it inculcates gentle manners and noble ideals; if it accomplishes any of these things in us even to a small degree, then it has succeeded. If it does none of these things, then it has failed and I would beg forgiveness of my readers for having wasted their precious time.

Chapter One

What Constitutes a Good Behaviour ?

"Many men have been capable of doing a wise thing,
many more a cunning thing, but very few
a generous thing."

POPE.

Perhaps no question in the world is more difficult to answer than the one. "What is a good behaviour" ? It is a question, which is asked again and again by those who have not been able to make their mark in society, and are left bewildered when they find an average man getting ahead of them in life. It is even asked by an ambitious leader, who is unable to command a following inspite of his great achievements.

There are countless instructions given on the subject, from time to time, by people with years of study and experience. The so-called well-bred and well behaved people also try to impart lessons on mannerism and etiquette. Religious leaders and saints often formulate and lay a code of behaviour for the benefit of the common man, but it is doubtful if any of them succeed in capturing the whole substance of "What constitutes a good behaviour ?" A composite of them, might produce some sort of accurate and comprehensive picture of "A good behaviour" but taken separately, they are unable to encompass the whole picture,

Perhaps the answer to "What is a good behaviour ?" may never and can never be written or explained, for the subject itself, though apparently simple, is not only vast and greatly varied in terms of society and its people, but the customs and etiquette have been changing every few years or between each war, and every age produces its own form of etiquette, which conforms to the temperament and belief of the people of that

age. Wars and social transformations have altered the conditions considerably within the last generation, and the social laws are gradually adapting themselves to fit into the changed framework. Many people now have wider opportunities than before and with these go greater social responsibilities on their part to acquit themselves of, to suitwhich new cannons of behaviour havs to be evolved. These difficulties render it impossible to lay down an universal code of good behaviour, but we can safely say that the essence of good behaviour is based on one central idea, And that is to treat others with courtesy and politeness. Let us now proceed to know what courtesy and politeness are ?

What is Courtesy ?

Every human being loves the beautiful. As a child, he plays with toys and small models and arranges them in such a way, so as to please his eyes. When he plays with small building pieces, he tries to arrange them, so as to produce a piece of good architecture, according to his own taste. His mind is captured, whenever he sees anything beautiful, and he holds imprisoned for ever, in his little mind, a desire to be able to build such houses; when he grows old. But, it is not in the construction of these beautiful houses that beauty dwells. Each one of us needs beauty within us, which we express in different ways. The poet expresses it in words, the artist expresses it in pictures and paintings, the mother expresses it in love for her child, the child discovers it in the field among the flowers. But there is one common way in which we can all express beauty. We can mingle with each other in a spirit of kindness and courtesy. We can govern our actions with a regard for others. We can make our attitude towards our fellow-beings, a real expression of the beauty that dwells within.

The final test of our behaviour is not, whether we say 'please' or 'thank you', in our everyday life or we stand up when we make an introduction or we see ladies. It is determined by our capacity to mingle comfortably and pleasantly with other people. Courtesy, in its true sense, is concerned with those rules of the game of life, which make it easier and simpler for us to mingle with one another. A sure indication of well-bred people is the desire to be liked, and no man or woman is liked, who is discourteous, who says and does things, that are painful and disagreeable to others.

What is Politeness ?

The first essential of a good behaviour is to be polite. Many of us cherish a mistaken notion of politeness. The essence of politeness consists of so conducting ourselves in words and manners, that others would be pleased with us as well as with their ownselves. This sums up practically all that politeness means. I will illustrate this by an example. If a musician asks you about his voice and you tell him that you find it harsh, it is unkind and inconsiderate. If you tell him that you liked the nice way in which he finished, or the clear way in which he expressed his words-this is polite. Take another example. If a door is open and there is a draft that annoys you, to rise and close the door is only a selfish act, but if you are not affected by the draft and you rise to close the door because you notice that it is affecting someone else in the room, it would be called politeness and fine consideration. Politeness is the cement that provides a mortar which holds the social schemes together. Without this mortar, the social structure would crumble to pieces. Politeness is the oil that eases the friction

of daily life and enables us to run this machine smoothly. It would be no exaggeration to say that politeness is the tune, to which the hearts of the universe vibrate in harmony. Even the animal world responds to it.

It is true that it is not always easy to be polite because some people may irritate or harass you to the point of rudeness but one should remember that "Two wrongs do not make a right" If the other person is rude or uncivil in his behaviour, it is all the more necessary for us to control our temper. If we do this, the ill-tempered man will feel greatly disappointed, because he will be unable to provoke us and this will act as a corrective to him. One may sometimes lose his temper because there may be a reason for it, but remember that a dignified answer is far better and more effective than a rude reply. Politeness is equally important for ladies. While men generally do not behave impolitely towards women, the latter sometimes show lack of courtesy by neglecting to offer their thanks for any courteous service which may have been rendered to them, by men. They sometimes behave so off-handedly that any man might feel discouraged from extending a helping hand in future. This is not correct. Politeness is often overlooked by the young towards elderly people. Men or women generally become a litttle irritating as age advances, but that is no excuse for lack of courtesy on the part of younger generation towards them. If the young expect courtesy and tolerance from elderly people, they must show understanding to older people and be polite to them. Politeness does not mean that one should show servility towards superiors. One should, by all means, show consideration towards them but we have no business to humble ourselves down before them.

How Do You Start in Life ?

If you are a boy, try to be a bright one, bright in manners and respect for others. Cultivate the habit of politeness and courtesy, not only towards those of your own age but even towards younger boys. If you put this established truth at the head of the list in your "Pattern for living" right from the beginning you cannot go wrong now or later. The simple everyday courtesies are so easy to learn that you have none to blame but yourself, if you have not learnt them in your young age. Do not forget that habits are hard to break. You might as well make them good ones while you are at it, and then you will grow up to be a perfect man. Whatever you will say or do, will be like elixir to others. Your good manners will be open door to popularity and success.

If you are a girl, do not consider it beneath your notice to acquire the little courtesies and social forms that represent good manners in everyday life right from the beginning. Self assurance and poise cannot be attained unless you become thoroughly familiar with niceties to be observed in daily contacts with others. You must make a serious effort to overcome a feeling of undue shyness. Learn what to do and when, and then you can forget yourself, and you will forget all about being shy. It is true that everybody appreciates facial beauty but you have to acquire beauty in thought, word and deed and this will only be possible, if you have acquired courtesy and politeness in your behaviour. Good manners and faultless etiquette will eventually stand you in very good stead, when you become a mistress in the house. It was a wise person who said "Manners andnot gold are a woman's best ornament".

In short, remember that "Reform must come from within, not from without. You cannot legislate for virtue".

———

Chapter Two

Your Demeanour at Home.

"Good manners are a part of good morals and it is as much our duty as our interest to practise both."

HUNTER.

Courtesy, like charity, starts at home. Some people think that home is a place of complete relaxation, and as such, one can do whatever he likes and there should be no restriction on his behaviour within the four walls of the house. But this impression is entirely erroneous. It is true that formal manners are not expected of people, inside the house, and it not essential that we should be continuously worried about putting on our best behaviour here but it must be clearly understood and always remembered that wherever human beings are assembled together, good manners are very essential and they originate from gentleness, consideration and a desire to cooperate with everybody. As people are never so close to each other, as in the close intimacy of the house, it follows that greater attention to manners is needed inside the house than outside. Good manners, through usage for a long time, have formed a sort of social code which it is essential, for every member of the house to know and look for. Home will not be, what it should be, a place of comfort, free from the drudgery of the outside world, a place where every member of the family works in perfect cooperation with each other, if every member did not bear in mind that he has to show consideration and courtesy to the other members of the family.

And yet, I am sorry to say and most of my readers will bear with me, that it is quite common to find that there are persons, who are very polite and polished to the outside world,

but once they enter their house, they start behaving like a surly bear. In most of the cases, the reason is, that such people think that the house is a place where you can be your worst self and do as you like. This is entirely wrong, for, bad behaviour is a great menace in the house and it may wreck the happiness of the home altogether.

The first and most important thing to remember is that in home - life we require to share everything with other members of the family. It is bad manners, if you appropriate to yourself what should belong to everybody. You may be the head of the family or the only earning member of the household, who provides food to everybody or you may be the mistress of the house, who becomes weary by keeping on her feet all the day long but you have no justification to feel that you have a sacred right to the best things in the house, the most comfortable chair, the most comfortable room or a place nearest the fire-side in winter, or the most airy and cool place in summer. You have no reason to presume that you are entitled to the best dish of the kitchen. Someone else in the house may need all these things as much or more. You should treat all members of the family as needy of comfort, as you are.

Remember that every member of the house has a right to a certain amount of privacy, and one should therefore move about in one's own house also, with certain limitations and restrictions, and not intrude in an unrestricted way into the rooms allotted to the children of the house or into the apartments allotted to the ladies of the household, even when they happen to be your kith and kin.

When there are children in the house, you have to be

particularly careful, because they will shape themselves, on the same pattern as yourself and in case you are not punctillious about your manners in the house, you should not blame them, if they follow in your foot-steps.

Moreover, habits formed and acquired in the house will eventually and imperceptibly become the talk of your disgusted friends in society. Eating anyhow, off the corner of a table littered with all sorts of things, helping yourself to butter with any rather than the butter knife, reaching across for what you want, instead of asking for it to be passed to you, sitting with both elbows propped on the table, while drinking your tea,- these and similar oddities creep on people gradually and unawares, and one blue morning you may be horrified to find yourself repeating this performance in a company and thus becoming the talk of your friends and companions. You should always do your reasonable share of domestic work, but if this is not possible due to your occupation outside the home, at least keep your room tidy and do not allow your sitting-room to be littered with all sorts of things. If your friends have visited you in a drawing-room, see that you re-arrange your things properly, after they have left, rather than leave it for others to do it. Leave the bath-room neat and in such a condition that the next member of the family using the bath-room will not be disgusted to use it.

One thing which is to be particularly taken care of is, that no member of the house should open letters or telegrams of other members, even those of wife or husband or of children. Many parents consider that they have a right to read their children's letters. This is not correct. This inquisitiveness should be curbed. If you happen to suspect, that there is

something wrong with the child's correspondence, particularly. in case of a grown-up daughter, ask her to open the letter, read it first and then show it to you. But such a step should only be taken recourse to in extreme circumstances, when you feel that spying is necessary. Ordinarily, this is unjustifiable and should not be done in a family.

Good manners in the house also include due consideration to those, who live close to your house. We are often inclined to think that we are the master in our own house and therefore we can do whatever we like here. This is again not correct. You have no justification whatsoever, to prove yourself a nuisance to your neighbours. You have no right to keep your radio so loud that it fills the whole house on your side and even across the road with music, which your neighbours perhaps do not want at that time. For all you know, you may be spoiling their much-needed peace by doing so. Instances are not uncommon, when you notice people taking out their gramophones and even their radio sets, out into the garden and playing it there. These are bad manners; for, you have no right to inflict such pastimes on other people at times, which suit you.

If you know that the people in your neighbourhood are ill or are in mourning you must forego your musical programmes or any other enjoyments, which are likely to be noisy. On the other hand, even loud speaking in the house should be restrained at such a time, out of consideration to neighbours, when people live at such close quarters. If you happen to have a dog, you have to take care that it does not bark unreasonably. If you sleep late or rise early, you have to take care to be quiet during hours, when others are asleep.

Always avoid heavy footsteps, if you happen to be living in the first or second floors. Banging of doors must always be avoided. In flats, you have to be particular about your cooking as well. The odours of your preparations may be a source of annoyance to your neighbours. If your food has some disagreeable smell, which is not likely to be relished by your neighbour, you have to take precautions to keep it down.

If there is a complaint from some quarters, it is better not to take it ill and feel offended about it. Courtesy demands that you should listen to this patiently and try to understand the other man's point of view. Generally, you can either convince the other person about the unavoidability of the practice, to which objection is being taken, or else amend things in the proper way yourself, so that the missunderstanding is removed once for all.

Similarly, if you have some grievance against a practice of your neighbour, the same approach will be found useful and effective. Sometimes, it is better to take up such things with the landlord or some common friends, who may be able to employ some better technique for handling such problems.

With regard to behaviour between the members of the household, it must be very clearly understood that nowhere is such consideration more essential than within the premises of home, where people rub shoulders with each other more closely than in the outside world. For smooth running in the family, cooperation is indispensable. This has its root in affection, and unless each member of the house share the duties of the house with a due consideration of the feelings of

other members, there is bound to be a difficulty in making family life a joy and a success.

If you are the master of the house, you should appreciate what the lady in the house does for your comfort. If you are always critical of the lapses on the part of your wife or the daughter in the house, and if you never forget to protest when things go wrong, and never praise her cooking or admire the novel arrangement of flowers in the lounge, you are guilty of bad manners. As a matter of fact, it should be for you to tell them not to work so dilligently as they do, because, if they are compelled to draw your attention about their overwork, it only means that you have failed to appreciate their hard work yourself. You should also avoid snubbing the youngsters or talking down to them, because not only would this demoralise them, but would teach them bad manners. They will only understand what courtesy means, when the same is extended to them. You should train the children to offer attention to other members of the house and this is best done by setting an example to them yourself.

As a mistress in the house, your responsibility is very great towards the creating of a peaceful atmosphere within the four walls of the house. Do not forget that running the house is your job, which you have taken as a part of your responsibility and so you cannot demand, as a matter of right, domestic help to any considerable extent from your husband, show, by your demeanour that you appreciate not only what he cares for, but him, his company, his brains and ability and his so many good points.

Girls and boys in the household have also some duties of their own to perform. Young people should bear in mind that

they should not disturb the tranquillity of the house by talking noisily or by upsetting everything in the house. They should not run the radio loudly, if there are elderly people in the room, who are studying or are tired and are therefore in need of a quiet atmosphere. There should be well-defined courtesies even between brother and sister and from young people towards their elders, from their earliest years, otherwise, home would become a place of confusion instead of the sanctuary, it is meant to be. If you happen to be a child, you should help the mother by doing small off-jobs for her. You should be ready with your salutations to elders every morning, when you meet them. You should acquire a habit of keeping your room tidy and leave your bath-rooms in presentable conditions after using them. The house should not be treated as a hotel merely for eating and sleeping. You should not invite your friends continually without notice, as this causes a great inconvenience to other member of the household. You should also not disturb the household by returning home at odd hours in the night. As you grow up, you should make an effort to overcome a feeling of shyness. Once you gain easy natural manners, through being sure of yourself you will forget all about being shy. You should start making yourself familiar with the niceties to be observed in your daily contacts with people in general, and not with people of your age only. You must pick up self-assurance and poise and notice how elderly people behave in society. This will enable you to acquire the little courtesies and social form that represent good manners in everyday life.

In the environments of home, parents play a very important part in moulding the character of their children

from the very beginning. Manners and etiquette courtesy and politeness, have to be taught to children from the infant age, if they have to be turned into good citizens of the country, when they grow old. Children learn by imitating their parents. If they see you behaving politely or hear you talking courteously, they will acquire this habit from the very start of their life. "Please","Thank you", "Sorry" etc., are the preliminaries, which children would pick up if they find you using these expressions when asking for something or when giving something or when you happen to bump against somebody. Always wish your children good-morning, when you meet them for the first time in the day, and good-night when going to bed. Later on, as the child advances in age he should be taught to use other expressions of courtesy like "You are welcome" or "Excuse me please", "I beg your pardon" etc. Children are acute observers and always notice how you behave with your friends or guests, whenever they come to visit you and you should therefore be careful about this.

You should pay close attention to every little demeanour of home-life even during your period of relaxation and recreation. When asking somebody to close the door you should not say "Shut the door, can't you", instead of saying "Please close the door". All rough and rude remarks should be avoided even in talking to servants because by being discourteous you set a bad example.

Parents should always cooperate with each other when there are domestic quarrels or dissensions. Sometimes there is a disagreement between the parents over the children. If one parent considers that the other is unduly harsh to a child, he

or she should wait until they are alone to discuss the matter. To comment on this in the presence of a child is to spoil the child, because the moment he notices that one of his parents is supporting him, he would be encouraged to do the same thing over again instead of giving up the habit, for which he was being reprimanded. Children should not be encouraged to play one parent up against other. This undermines the discipline of the house and creates a bad mentality in the child. Sometimes, inadvertently, husbands make some uncharitable remark against their wives in the presence of their child like 'Mummy is silly' etc. This is undesirable because such a remark is not only most discourteous to the mistress, but sets a bad example to the child.

A lot of trouble in homes occurs as the children emerge into the age of adolescence from childhood. At this stage their temperaments become a little difficult to handle and sometimes they either get into tears or in a fit of unreasonable anger even over very trifling matters, when they find something against their liking. Whenever these situations arise, the parents should deal with the children in a sympathetic way and the boys or girls should be encouraged to disclose to their parents their problems, likes and dislikes, with impunity. Parents should not forget that what might appear to them to be extremely absurd might, in reality, be a genuine cause for grouse or discontenment. On the other hand, when children have passed the childhood age, they cannot be permitted to do exactly as they desire in every matter. They cannot be permitted to fill their house, evening after evening, with a host of young friends to the inconvenience of the rest of the family. While every consideration is needed on the part of the parent to see that

the boy or girl is not unhappy, it is also essential that the children are not allowed to run away with the idea that whole world revolves round them. A watch should also be kept on the young friends, with whom the boy or girl in the family associates. If the parents find anything wrong with one of his associates, they can throw a tactful hint to their boy not to associate with him. Parents should generally try to keep a tolerant attitude in this respect as the child grows into a teen-age but when something is known against a friend, association with him should be interrupted. Sometimes, people in the household are inclined to ridicule a grown-up child on his table manners and general behaviour. This is not the correct attitude. Ridicule often encourages self-defence and does not act as a corrective. As boys and girls in the family always take their queue from what they observe about their parents, it is most important that husband and wife should not show any slackness in manners among themselves. As the child grows older, more and more care is needed on the part of parents about their own behaviour.

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Chapter Three

Meeting In Public And Salutation

"Manners are the shadow of virtue, the monetary display of those qualities, which fellow creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guide to the performance of duties"

SYDNEY SMITH.

Good manners make certain demands upon the individual and the manner in which he or she meets other people. How you behave is the first indication you give to any body, whom you meet for the first time. Your very first meeting defines you. It shows what sort of person you are. Love on first sight rarely happens, but liking at first sight happens usually and that may make or break your life. Your behaviour is therefore very important whenever you meet others. When you meet any acquaintance, whether it is on the road side or in a lift or in a theatre, wish him a good-morning or good-day whatever the occasion, with a cordial smile or bow, as the case may be. The other person should reciprocate with the same cordiality. No person should fail to acknowledge this bow or smile unless it is because of some extreme offence committed by that acquaintance. If for any reason, you are not keen to continue an acquaintance you can indicate it without a deliberate "cut". You can keep your eyes averted from him or you can bow or nod with extreme formality.

People, who often meet during the day need not bow or greet each other, everytime they meet. A smile or glance of recognition is all that is necessary. As for the bow itself, it need not be a deep flourishing exaggerated bow. A slight inclination of the head, accompanied by a cordial smile or a word of greeting is all that is needed.

Bow is also done by raising the hat, if you are wearing

one, although now, with the departure of the British from the country, the wearing of hat has almost disappeared. However, as hat is more or less indispensable for all those, who do out-door work, because they have to go out so often in sun and rain, I have dwelt on this wear here. In fact, being an Engineer, I am giving it a prominent place for the benefit of my fraternity, for which I apologise to other readers. Moreover, use of felt-hats is still common in evening-parties, in clubs and in hill stations.

The raising or the lifting of the hat is a conventional gesture of politeness and courtesy. **When you are in a club, hotel or on a lift, you must raise your hat.** When you meet a lady in the street and bow to her in greeting, the hat must be raised. When you are walking with a lady and you meet a man, known either to you or to her, you must raise your hat. Similarly, you must raise your hat when you meet an elderly man, a superior in office, a priest, a clergyman, or a man of distinction or any V.I.P.

Sometimes, people omit to raise their hat, when a National Anthem is being displayed or when a funeral passes by, or when they are in presence of a dead-body. These are very bad manners, Courtesy demands that you should raise your hats on these occasions invariably.

If you stop to speak to a lady in the street, you must remove your hat entirely. You are not to replace it until you and the lady go your respective ways or until you resume your way together with her. I have often noticed men standing, talking to ladies with their hats on their heads. I can only say that whether the hat be a solar hat or a felt hat,

such men are shouting their rudeness to the world. When taking leave of a lady or of a group of people, which includes ladies you must raise your hat. If there are no ladies in the group and all the friends are intimate friends, you may omit this gesture of politeness.

The way you raise your hat is also important. In this connection, please remember that a hat raised half-heartedly is a courtesy without charm. If hat raising is a gesture of courtesy and you accept it as such, why not make it as courteous. The custom of touching the hat instead of lifting it, as you have often seen, is unamnnerly. The hat should be lifted from the head, even if one is greeting another man and a nod and a smile would always carry the thought "How glad I am to see you". When going out for your outdoor work, you sometimes put on that high hat. You can lift that by the brim directly, lifting it high enough and bringing it forward. The felt hat must always be raised by the crown instead of the brim. Lift it slightly from the head and replace it. Please do not forget that while you lift the hat, the head should be inclined slightly.

How To Shake Hand

Hand-shake is a natural and instinctive gesture of friendliness in all countries of the world. It comes down to us through generations; from the time of the cave-man who extended his weapon-hand unarmed, as a signal of desire for peace. Today, it has become so common, that we do not even like to think about it, and always extend our hand automatically when you meet people. When you meet an intimate friend in public, the bow or the nod of recognition

seems too formal or cold and you naturally want to express greater pleasure and cordiality. A warm hand-clasp conveys your greeting and affection. A hand-shake has to be done properly. One must neither grip the hand so hard that it paralyses the fingers as some people are apt to do, nor should we hold it in a weak pressure, without the slightest warmth or life. Both types of hand-shake are to be avoided. The fomer is cruel and the latter is lifeless.

The correct hand-shake is brief, the hands are closed together for a minimum period; there is a feeling of strength and warmth and that is all. It is an exchange of message of affection between two persons. There should be no violent shaking and no exaggerated movements. Your hand-shake expresses your personality. You should not offer your hand to a lady unless she offers her first. Many a time, I have seen people doing it and thereby causing a great embarrassment to themselves and to others. There is another thing you must remember for a very cold day. When have you got your gloves on, etiquette demands that the right glove should be removed before shaking hands with a lady, but common sense has found this custom impracticable. There is no point in keeping a lady, with her hand extended; while the man, she has greeted is taking off the gloves for extending his hand. If you can, therefore, remove the glove in good time to extend your hand simultaneously with the lady, otherwise retain the glove and finish with the hand-shake.

How To Introduce And Take Leave

A younger person is always presented to the older person and a common man to the more distinguished person, but a

man. should invariably be presented to a lady, no matter what the difference in age or position may be. Of course, there are exceptions to this rule, and it is, when somebody is introduced to a ruling sovereign. An unmarried woman is always presented to a married woman and an unmarried man to a married man. When you are in doubt about the proper method of introduction, the best form of introduction is Sri A., Sri B with no emphasis on either name. It is better not to use Sri, Srimati or Kumari while introducing your family members. Introductions are rather difficult and if you do not give this matter your proper attention, you are likely to make mistakes. There are several forms of introduction in popular use which can be safely employed. Some introductions are awkward, impolite and show lack of social manners. We do not say Srimati Padma meet Srimati Usha. The word 'meet' should not be used. It is also unnecessary to say Sri A, Sri B, Sri B, Sri A. It is quite enough to mention each name once. You must have observed that some of us use the phrase "my friend" in making introductions.

If you introduce somebody to another gentleman saying "Gautam, meet my friend Agarwal", it is implied that Gautam does not belong to that category as Agarwal. Surely, you do not mean it. Then why say so. There are certain occasions, when you should not introduce people to each other. A person is never introduced to a group of people on a formal occasion, when a large number of people are present. At a private lunch or dinner, you or the hostess may introduce your guests to one another, but in large ceremonies this is not done. All those who meet under a friend's roof are supposed to be introduced, and they can talk to neighbours on the table whether

they have been formally introduced or not. Under no circumstances, should anyone be led round a room and introduced to various groups of people unless he is the chief guest or a very distinguished person. Never introduce people to each other, when you have the slightest doubt of their not being on good terms with each other. If you know that two of your friends have been attending the meetings and parties for years together, and yet do not greet or recognise each other, you may presume that they have a reason for remaining strangers. In this case, an introduction would be painful to both. Again, suppose you are walking in a street with another gentleman and you happen to meet a lady who is your acquaintance, but a stranger to your companion, you should raise your hand and greet her and your companion should also raise his, as a mark of courtesy, but you should not stop to make introductions. Even if you do stop for a moment to enquire as to how she is doing, you need not introduce your companion to her. But if the lady joins your group, and walks a little or stays for sometime an introduction is necessary. On the following occasions an introduction is necessary :—

(a) The players in any game either outdoor or indoor.

(b) The man or a lady who is a stranger in a small community.

(c) A friend, brought to a club.

(d) A new comer.

If you have not heard the name of the person introduced, it is not in good taste to ask point-blank for the same. If you are very inquisitive, you may say, "I am awfully sorry but I did not hear the name clearly," but avoid doing so, if possible.

Unless one knows precisely what to say when introduced, there is likely to be an embarrassment. Generally speaking, the simplest and most natural expression that occurs to your mind is the best thing to say, provided it carries with it a note of cordiality. All conventions in this regard are stiff without a note of cordiality, and are stilted. The formal greeting or acknowledgement is "How do you do ?". Under no circumstances it is correct to say "Pleased to meet you" although it is a very common mistake. This phrase, though very popular is regarded as a poor taste in better society. For a cordial, informal acknowledgement you might say "I am delighted to meet you", or "This is indeed a pleasure". As a matter of fact, it is not so much, what you say as how you say it, which is important. Give your answer the proper tone of cordiality. Let it be accompanied by a smile and a warm hand - clasp and you have a good acknowledgement.

While parting from a new acquaintance, with whom you have been talking, you should not offer your hand to a lady, unless she makes the first move. Rise, when she rises and stoop a little. When parting after a meeting you should not tell a lady "I am very glad to have met you" because it is presumptuous on your part to say so. You should wait until the lady takes an initiative in this respect. If she expresses her pleasure at the meeting; you can express your own in return. The proper way to do so would be to thank and not to repeat what she says. If you are taking leave of a group, to which you had been presented, it is not necessary to bid good-bye to everyone separately. A cordial good-bye or good-night that includes everyone with a smile on your part will do.

Deportment and Dress

It is very important how one carries himself about in a social circle. One's general behaviour towards others should be polite and unobtrusive. Arrogance or snobbishness has no place in society. These things speak of a very poor culture. An indifferent or a hesitant person always causes annoyance. One should feel completely at ease in whatever company he may find himself. If one shows discomfort in a social organisation people feel unhappy about it. Self-consciousness is also a form of egoism because it takes for granted that others are on the look out to find one's mistakes and omissions. Why should one think that others are taking an unusual interest in him ? This concept has a root in vanity, which must be given up.

If one is not sure as to how he should behave in a particular company, which may be a little more formal than to which he has been accustomed, there is no reason to get upset on that account. One should sit quietly for a little while and watch the behaviour of others, and he will soon pick up the trend and would know the demeanour which would be correct for that particular company.

Your appearance and dress always make the first impression on everybody, whom you meet. As a matter of fact, as long as you are talking to somebody and even after you have parted, your look never stops talking about you. It is therefore imperative that you should pay proper attention to your general bearing and appearance.

Being well-groomed is the least expensive and the most necessary part of being at your best. Grooming means being neat and tidy. To be well-groomed, you have to give

regular attention to your clothes, your person and specially to the growing nails and hair, which require your extra attention, if you are to make a neat and trim appearance of yourself.

If you want to make a success in life and at the same time you want to be considered a pleasant person by others, you should know how to look well. This is not achieved by putting on very expensive clothes in case of men, or jewellery in case of ladies, but it is acquired by the way you wear your clothes and the condition in which they are worn. The accent should be on simplicity. It must be remembered that over-elaborate clothes or going to extremes of fashion in case of men, do not constitute a good taste. As a matter of fact, it is just the other way round. Similarly, too much of jewellery in case of ladies is almost vulgar. It is certainly essential that the clothes you put on are clean, well pressed and neatly brushed, for, nothing looks more shabby than dirty collars and buttons which are either not firmly sewn or are missing.

There are accepted rules in matters of dress, as everywhere else, and you cannot be considered properly dressed inspite of what you spend on it, unless you follow these rules. Those who devote time and trouble in keeping their clothes in good condition can always appear in well-groomed condition. The proper thing is to have the right attitude towards clothes. You should value them neither too much nor too little. If you dress yourself carelessly, you are offering an insult to the people with whom you come in contact. Your dress is eloquent of the following feeling on your part. "Why brother ?" "These people don't count" and you can imagine how people will react to

this attitude. On the other hand, if you dress yourself like a dandy, in clothes, which are much more expensive than people of your status can afford, it means that you are showing yourself off. This would indicate that you are deficient in other respects and you want to make it up by gorgeous dressing. This would put a stamp of inferiority on you. You should therefore adopt, what is called, a golden mean, which is also the happy mean, a smart clean and suitable appearance at all times, which is pleasant to others, as well as to yourself and avoids all slovenliness or ostentation.

Dresses should vary according to the occasion. Mark the word occasion, which is veey important. What is stylish in a reception is not the wear of an office dinner. A dress for the church is not proper for a shopping-centre. Similarly, wedding dresses need special attention, particuliarly in the case of bride and bridegroom. These dresses should be worn according to the social code, which prescribes different dresses for such occasions in various communities.

Your dress always proclaims by a beat of drum, whether you are courteous or otherwise. Dressing properly is an everyday courtesy, the importance of which we cannot afford to ignore. You should not even wander around the house nor pop out to post a letter looking shabby and awkward, just because you think no one will see you. You never know, because just imagine what a poor impression you would make on any visitor, who happens to drop in casually at that very time.

Before attending any formal function, both men and women should make every effort to find out what type of dress is to

be worn or would be worn, by other guests; but should you arrive at a function in full formal dress or in reverse circumstances do'nt bother about it, and do not show that you are embarrassed in any way by this minor lapse on your part. If you do so, this will always weigh on your mind and you will not be able to exhibit that courtesy towards others, which is essential in a social gathering and people would consider you either unnecessarily reserved or apparently rude. Just behave as though every thing is normal and you will find that every one else is behaving that way also. After all, it is you who have been invited and not your dress and in any case, the lapse if any, is not so serious that it should upset you so greatly.

In short, whenever you meet people, good manners demand that you should have a smart and bright appearance. Your dress may be simple, but it must be clean and well-pressed. It must be appropriate to the mission, with which you have moved out of the house. Extremes of fashion must always be avoided. Man or woman, who make themselves a slave to fashion are considered very vulgar in taste. It is by no means suggested that people should put on cheap dresses or should not keep pace with the advancement in style and fashion but it is desirable that the accent in dressing should be on simplicity, propriety and sobriety, rather than on a gorgeous and attractive dress.

Chapter Four

Social Life in General

"Manner is one of the greatest engines of influence ever given to man."

WHATELY

Most of us can produce, what they call "Party manners or the occasion", but it is the little every day duties of our social life on which we stumble and show lack of courtesy, Some of these are mentioned below :—

Calling on People

Whenever a new comer arrives in a big town or its suburbs it is customary for him to call on other people, particularly on his neighbours. In return, it is a courteous gesture for the neighbour to call on the new-arrival as quickly as possible The neighbour should take the earliest opportunity to offer all assistance which is needed by a new-comer viz.-telling him the best local shops for purchasing everyday commodities, informing him about the nearest school for the children and advising him about the most suitable and convenient doctor for any emergency etc. One should never call on people at a time when the other person is likely to be busy. It is bad manners to call on people for one's own convenience. For example, it starts raining and one remembers that an acquaintance lives close by, and he suddenly decides to visit him at that time, and worse still, he continues to stay on until the rain has ceased. It might be excusable if he happens to be a very old friend, but not when he is somebody whom one knows only casually. Again, suppose Asha has been, delayed at the Railway station, where she had gone to meet a friend, who was passing through. She feels tired and would like to have a cup of tea. She therefore goes to visit Kalpana, who lives close by and asks her for a cup of tea. This is not correct, because she has not considered the convenience of her friend but has made

her a convenience of herself. It would have been far better in the first case to seek shelter in any shop and in the second case for Asha to spend a paltry amount and take a cup at the Railway station Refreshment Room. It is also bad manners to call on people at meal times. It is equally bad to be unable to get away after a short call and keep on lingering at the house of the host unecessarily. One should leave as soon as he has got up. It is usual for people, while about to leave, to think of something fresh to talk about and to sit down again or keep the host standing for a long time to hear him.

As a host, of course, one should not show any impatience when a visitor drops in, even if he is busy or is in a hurry to go. Somebody comes because he has some urgent work, or he is in distress, and has come to seek help. It will be positively rude, if he is received with a cold shoulder on such an occasion.

Visiting Cards

When calling on people, it is usual to send in the visiting cards and leave them behind, when the person called is not available. These cards should be as plain and unostentatious as possible. Ornamental flourishes and golden edges should always be avoided on visiting cards. In case of married couples, the card of the gentleman should be smaller than that of the wife. If husband and wife are making a first call on a married couple, they should leave two of the husband's cards and one of the wife's. Another use of a visiting card is to give it to a person, when you want him to know your address. It is much easier to hand him over a printed card than to wait, while he makes a note of it on a scrap of paper, which will perhaps be lost sooner or later.

Cinemas

It is a bad practice to get into a cinema-hall after the picture has started, for, by doing so, one is disturbing the other people and spoiling their enjoyment of the film. If one reaches a Cinema-Hall late he should forego that show. One should not keep on talking and whispering, when a cinema show is on. This interferes with the enjoyment of other people sitting close by. It is also bad manners to take children to a cinema and not to ensure that they sit quietly. If the children persist in making noise and the parents are not able to control them they must leave the cinema hall themselves or send the children away. It must be remembered that child is ones own responsibility and this responsibility cannot be shifted to others, who refuse to be inconvenienced by the same.

Talking

One should always be courteous and polite in his talks. Sometimes one has problems, which he wants to discuss with his friends. Discussions in good spirit are always permissible but vehement arguments must always be avoided. One should always be able to contribute to a conversation something useful and interesting. If this is difficult, he should atleast say nothing unpleasant. For discussion, one should always avoid two subjects viz: politics and religion. The reason is that one generally believes his views on these two subjects to be the right ones and discussions on these topics often leads to violent arguments and results in bitter feelings, which may even break friendship. Good manners, however, demand that one must lend an ear to everybody, even to his political opponent or to trade adversary when he is talking. If one

has no patience to listen, he has no right to argue. Everybody must hear carefully before he opens his mouth to say something. Wilson said appropriately "Intemperance in talk makes a dreadful havoc in the heart".

It is better to be a listener than a talker. Subjects like books, film, Radio-programmes, gardens, sports or weather should be selected, Usually one starts discussing acquaintanceships. This is not correct., because this may lead to bad blood. When visiting, people sometimes start discussing the host's or hostess's possessions or dressess. These are bad manners. One should not make a fun or laugh, if the other person is a little unrefined in his conversation or he is talking besides the point. One should not contradict somebody's statement in the course of a conversation. On the other hand, if the other person is not talking well, one should give him sympathetic attention and should try to give him the support that he is probably looking for desperately. One should not talk in a way so as to cause embarrassment to others, If one has nothing useful to say, he should remain silent. Remember what George Eliot said "Blessed is the man, who, having nothing to say, abstains from giving a wordy evidence of the fact".

Keeping An Appointment

Whenever one makes appointment with any body, he should take every care to ensure that he is able to keep it, for, nothing is more annoying than to make an appointment and not to stick to it. It is discourteous to keep any one waiting. Being late in keeping an appointment generally upsets the whole day's planning of other people. If one is late for an

interview while he is seeking a job, this delay may even cost him his employment. When appointments are not kept, it is usual to catalogue the usual list of excuses for not doing so, viz: "It began raining" or "No conveyance was available". These excuses sound untrue and should not be offered, as a general rule.

Inviting People

Invitations should not be written hapazardly. They may be written either in the third person or in the first person but the two should not be mixed. Invitations must be promptly acknowledged and replied to in the same way as they are addressed i. e. if it is a personal letter written in the first person it should be answered in the same way but if the invitation is a formal one and in the third person, then the reply must be given in a similar way. The invitations should be clear giving exact date time and place. If one has to decline an invitation he should draft the refusal in such a way so as to cause no offence to the host. For refusing the invitation, one should advance some strong and valid reasons; as a refusal, unless it is very convincing, amounts to a snub, which would be very unwelcome to the host.

Queues

It is hardly necessary to discuss queues manners but as some of the worst forms of manners are observed in a queue it is necessary to make a mention about them. If one happens to be in a queue for getting into a bus or for purchasing a cinema-ticket or a rail-ticket, he should take his proper place in the queue and should not employ any strategy to step outside it. One should bear in mind that others are as much in

hurry as he is. It is not permissible to use unfair means to improve one's position in the queue. The idea of queueing was started to provide fair means of ensuring a fair chance to everybody and it is therefore imperative that all temptations to crash the queue should be curbed. While in a queue, one should take care about his umbrella and stick etc. It should never be tucked under the arm at an angle because this is likely to cause injuries to other people. If somebody tries to "jump" the queue and get ahead, one is perfectly within his rights to draw his attention to the fact that he was occupying that position. This should, however, be done politely and one-should not start coming to blows on that score.

Smoking

Many smokers fail to appreciate that a non-smoker generally does not relish the smell of tobacco. It is therefore improper for a smoker to be unmindful of the convenience of others. All smokers should be careful not to blow smoke into the face of other people. They should not allow ashes to fall carelessly on carpets or even on floors. Ash-trays are generally provided in every house and they should be invariably used for the purpose. Pipe-smokers are generally the worst offenders, because the tobacco they use is very pungent and a greater care is called for on their part in smoking. It is unmannerly to smoke at the meal-table, until everyone present has finished eating and even then, permission of the host should be taken for doing so. In a railway compartment or in a restaurant, you must always seek permission of people sitting by your side, before you start smoking.

The non-smoker should also bear in mind that he has no

justification to have a superior feeling over the smoker. He has no reason to look down contemptuously or to make others uncomfortable by his gestures. He should not hesitate to accord permission to smoke, whenever his friends happen to ask for it unless he is suffering from asthma or some other chronic illness, in which smoke is dangerous, in which case he should politely tell them about it. It is in good form to mention casually "I do not smoke myself but please light up, if you would like to".

Using Telephone

Whenever one hears telephone ringing, he should pick it up and give his telephone number and name. "Hello" is out of date now. One should not talk loudly or roughly on a telephone, because the telephone expresses his feelings and possibly magnifies them. One should not feel irritated, if a wrong number has been dialled nor should he hold the line too long. If anybody is using the telephone and he has to wait, he should move himself to some distance from the telephone in complete privacy. No body likes his talk to be heard by others. Sometimes, it so happens, that one gets involved in a cross-line contact through a fault in the line. If this happens, the receiver should be hung down immediately, for, it is very bad manners to listen to somebody else's conversation. When finishing a call, one should not end up abruptly and slang back the receiver without warning. This action gives an unpleasant jar to the ear at the other end. This is discourteous, and unmannerly. Remember that one can make or break friendship by the way he behaves on telephone. It is therefore essential to be very careful about it.

Tipping

Whenever a person does not possess enough experience of a polished social life, nothing worries him more than the question of who, when and how mnch to tip. Many people always expect to be tipped and they make a good part of their income from the generosity of other people. Nobody likes the practice of tipping, because it is an extra liability but so long as it is in vogue, he will be wanting in courtesy, if he refuses to abide by it. Common-sense must be one's guide to decide as to when to make a tip, and of what denomination.

It is usual to tip the waiter who serves in a restaurant. After staying in a hotel, the head waiter has to be tipped, the amount depending upon length of stay and service rendered. When staying in someone else's house, where domestic staff is employed it is a courteous gesture to give a small gratuity to the servants when one is departing. As a general rule, tipping should only be done when one has received some service outside the normal run of duties but unfortunately even those who do their normal duties only, also expect to be tipped. Such are taxi-drivers and the railway staff who have been helpful in a journey. They may also be tipped, the tip depending on the service rendered.

When offering a tip, one should do so in a gracious manner, with a smile and dignity. He should also make a brief mention of the service received. It is bad manners to bestow the gratuity in a condescending manner, because this takes away the grace of giving a tip. There is no occasion for feeling

embarrassed in tipping, as the person whom one is tipping is accustomed to it and probably treats it as a part of his wages. One should never tip, if he is a guest and has been invited in a club or even in a restaurant; for, the host is responsible for the entire payment and it is an insult to him, if the guest offers any tips on this occasion.

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Chapter Five

How you should Talk ?

"As a vessel is known by the sound, whether it be cracked or not, so men are proved, by their speech whether they be wise or foolish."

DEMOSTHENES.

For achieving success and happiness in life it is essential to be able to speak well and to know how to carry on a conversation in an interesting way. A person who cannot express himself properly is greatly handicapped in life. Without knowing how to talk in a proper way, we should still be living like the cave-man. Have you ever noticed the mental torture which shows itself on the face of a person, who, though full of emotions, cannot find words to express his sentiments or emotions? In such a situation, he feels miserable himself and also proves a nuisance to others. On the other hand, a man who knows how to talk pleasantly and says bright and breezy things in society is not only sure of welcome where-ever he goes; but also finds it easy to get along in the world. Have you ever marked the feeling of confidence and happiness on the face of a person who can talk in an easy, fascinating and charming way ? What a contrast indeed ? This should give you an idea of the necessity and importance of a good conversation.

Conversation is of two types and the technique employed in one is different from other :—

1. A two-party conversation.
2. A general conversation, when a number of people are present.

When you are talking to one person only, it is easier because :—

(a) As there is nobody else present, you are not ignored.

(b) You always have a chance to talk something and you

do not have to be on the lookout for an opportunity to talk.

(c) You can be natural in your talk.

(d) You can talk and discuss to any extent you like, because you are not restricted in any way.

But a two-party talk is fraught with a risk also, because :—

(a) Either of you can make the conversation boring, as there is nobody to butt in.

(b) The talk will be bore and uninteresting, if either of the two people fail to understand the other person's point of view.

(c) Unless you are very careful, the intimacy in a two-man's talk may lead you to discuss something which you should have really kept secret.

A two-party conversation is, however, good because it provides you with an ample opportunity to change an acquaintanceship into a friendship and for strengthening old ties of friendship, which might have weakened with lapse of time. Sometimes, you can make new friends in this type of conversation, provided you are tactful in your talk. Tact means that you should show interest in the other person and in the matters in which he is interested and yon must be sincere and personal in your talk.

It is not easy to convey this impression, unless you start with a welcoming smile and with some sort of charming remark, which would have a tone of real interest. Some of the following sentences may be used. "It is good to see you again" or "I have been wanting to meet you" or "I have heard so much

about you." It always pays to talk without any mental reservation and to show a feeling of friendly concern towards the person you are talking to.

While talking in a group of people, the technique of your conversation will have to be very different. Normally, the purpose of a general conversation is that of entertainment. As you have an audience while talking among a group of people, you may have to indulge at times in some sort of showmanship, if you want to pass off as a successful conversationlist. Sometimes, it pays to acquire the art of listening. This may appear to be very easy but in reality it is not so, because, while listening to others you have to be attentive and alert and by your impression and attitude, you have to show a sympathy towards the person who is talking. If you are ignorant of the subject on which the talk is going on, the proper way to learn the subject is to take part in the discussion of the subject. You are bound to acquire some knowledge of the subject after listening to others patiently. This must be done for sometime, before you join the conversation yourself. You can, of course, make some small murmured remarks during the talk, which would show that you are taking vital interest in the conversation. If you are attentive, while you listen, you would also be encouraging the person, who is speaking, because everybody likes an attentive audience. Also, your silence is storing on emphasis for the remark which you might eventually make. It is equally important for you to be a good-listener, particularly, when you are keen to express your own view when your turn comes. It is a bad habit to fidget, glance at your watch now and then, or stare into space when somebody is talking. Even when you are

bored, you should not do so. You should look at the speaker in the face. when the others will do the same for you, even if you are not talking very brilliantly.

Sometimes when you are talking in a company, it is appropriate to relate some story or relate some anecdote, which might illustrate the subject of your talk, or lend strength to what you are talking. A good story is interesting and effective, provided it is relevant. Stories or anecdotes often serve an useful purpose in emphasizing some point and also provide some relaxation to the people, who are listening to you

With most of us, starting a conversation is the most difficult part. When a number of people assemble in a room, the atmosphere for a few minutes is generally stiff and formal. On this occasion, a remark or two on some general subject 'breaks the ice'. Generally, a question should be found appropriate. Begin, for example, with the outstanding event of the day as recorded by the newspaper and ask somebody's opinion on it. For instance, you can ask for somebody's opinion on some favourite figure in sport or in a film which might have made some great mark recently, or you might ask about some cyclone or air-crash or any outstanding event which might have just happened. There is no specific subject, which would be found suitable for all times and places, as a means to start conversation but talking about weather, and things heard on the Radio or some epidemics. crimes or dacoities often present a very good opening for a talk. If you cannot think of any thing else, follow the example of a young man, who arriving late in a formal gathering burst out as follows "Good-afternoon everybody, sorry I am late but I missed my train and then got hauled up by the police for speeding up my car." In a second or two,

every one would be talking about trains, cars, accidents. experiences with the police and so on and so forth. These are the subjects on which all of us have our own views, based on our individual experience, which we would like to relate to others. As another example, sitting in a company, you might mention "I am going abroad for a holiday." Here is another subject which will set everybody talking. There are a number of topics which can be talked about in a company. You would perhaps agree, that you would yourself like to join readily on anyone of these subjects, and so would a large majorty of people like to do and that is why it would be found useful to introduce these subjects, when conversation lags or it is lacking. The following tips may be found useful towards a good conversation in a company. By observing these, every one in the group would enjoy a talk.

1. The subject should be of interest to the majorty, even if it is not possible to cater everybody's taste.
2. Nothing should be said, which might upset somebody in the company.
3. It is important that the general temper of the company should be kept in normal condition.
4. Your subject should be such that everybody can enjoy your talk.
5. In your talk, there should be no awkward pauses.
6. No subject should be dragged out too long, otherwise there is danger of your becoming a 'bore'.
7. To be an interesting conversationlist, it is a good policy to especialize in two or three subjects, so that you can become known as a local authority on these subjects

among your friends. Once you have acquired this reputation, you are bound to be listened to with rapt attention and respect, but you should take care that you do not start showing yourself off and thus arouse mild though friendly comments.

There is no subject to which human beings pay more attention than to persons and places. These subjects generally interest them more than others. Your audience will listen to you spell-bound, if you tell them about a young woman, who walked bare-footed from Almora to Kathgodam to win a bet. Next to people, come places of great interest. Everyone loves to visit places, strange and far away; and those who cannot travel themselves, enjoy hearing about these interesting parts of the earth. It is always best to talk on the subject of general interest, in which you are yourself most absorbed; for, then you will impart to your talk, a sincerity and enthusiasm, which cannot fail to hold your audience but be sure, that your subject is not selfish. Let it be a subject of broad and general interest.

The poor conversationists are those who talk too much, never those who talk too little. Remember what Pascal said "Do you want people to speak well of you? Then do not speak at all." In conversation, we have to be very considerate and cool-headed. While we talk, we sometimes consider ourselves infallible, and cannot stand any difference of opinion from others. We consider ourselves right and are never prepared to pause even for a moment to think that the other man may be right. The one rule that must be adopted in all human relationships is, that no matter how decisive things seem to be on your side, always keep in mind one thought. "The other fellow may

be right." You may be a politician, a leader or a professor, but you should always be prepared to yield to another man. Even in ordinary conversation at times, somebody may put a question challenging the consistency of a position you have taken. Instead of retorting belligerently as you may be tempted to do, you should hestitate for a moment and then say some thing like this "I have never thought of it that way before," "I believe you are right"—"My stand does not appear to be wholly consistent"—You will find that your answer will earn universal applause. Too many people are certain that they are right on every issue and they are all hated, even condemned, and sometimes hooted. You shall have made your best impression, with a simple admission of human fallibility. I know this is not an easy advice to put into practice, because, whenever you are contradicted your first reaction is that the other person wants to hurt your prestige or self-respect and you atonce feel offended; but you will find that such an attitude will not benefit any one. How many times in casual conversation we are led into quarrel because we bristle and stubbornly refuse to admit that the other fellow may have a case. How often a parent confuses a youngster by insisting that father knows best what is right? Whenever I hear some dubious claims arrogantly advanced like this, I wonder how many humiliations might be avoided and friendships saved, if we would always remember this simple rule. Life will be easier and happier if we go through it willingly to grant that "the other fellow may be right."

In this connection I would crave the indulgence of my readers and recapitulate one of my own experiences. As Secretary to the Institution of Engineers, (India) U. P. Centre in

1947 I had an occasion once to preside over a lecture arranged at one of the meetings at Lucknow. We had a Professor of one Mechanical Engineering who was talking on some technical subject. He had used up the time allotted to him. I was to follow him and had only fifteen minutes left for myself, when he asked me at the last moment if I could lend him a little of my time. I obeyed an impulse to press my authority as the Chairman of the meeting and replied that I thought the speaker had spoken long enough. From the rustle, which went through the meeting at my reply, I atonce realised that I had said the wrong thing. I immediately thought to myself that the speaker was perhaps justified in making that request, because his subject was vast and his lecture was incomplete at that stage, and that I could afford to be generous about granting him five minutes more. Although false sense of prestige stood in my way of correcting myself immediately and the lecturer wound up his speech suddenly and closed; I wrested this over in my conscience and immediately got up, and admitted openly that I had been wrong and arbitrary in my attitude and that I would forego my own lecture and would request the previous lecturer to utilise my fifteen minutes and complete his interesting talk, which I was sure, would be more useful to the audience than what I had to say. Not only did this admission and this offer on my part made for me more personal friends out of a number of people, who had been mere acquaintance so far, but it won me an invaluable friendship in the speaker himself. A year later, when the election for the post of Secretary of the Institution for U. P. Centre came up I found that the same lecturer went out of his way to canvass for me, which I did not normally expect of him.

Some people chatter just to hear themselves talk. Sometimes, when you meet a person for the first time, you are apt to talk too much in your eagerness to create an impression at the first meeting. This is a great fault. On such occasions, always select some current subject to set the ball rolling. One who likes to talk about himself in season or out of season, becomes a "bore" to the society.

Courtesy in Conversation

It is height of discourtesy to break constantly into the speech of the other people. Too many of us have the bad habit of cutting into conversation with monotonous repetitions of "Is that so" ? or "Really" or "My God" etc. It is only a rude person, who would break into a story, to which others are listening, with the impatient "Yes" or "I heard that" or "I know all about this" or "I was there" etc. You should have patience and courtesy to listen to a story; no matter how often you may have heard it before. Remember what Simonoides said "That he never repented he had held his tongue, but often that he had spoken.' It is a bad habit to speak discourteously and disrespectfully to others. Rough language begets ill blood. Even when there is a trifling provocation, it is better to be courteous, mild and forbearing in your conversation than captious and fretful.

In conversation, we must preserve a good-natured tone. Humour is one of the most useful implements in this respect. People who possess a good sense of humour are always invaluable whenever an unpleasant tension has been caused in a conversation, as a result of some heated discussion or vehement arguments. A good humour is also very useful in breaking the

monotony, which sometimes creeps in conversation. Just as good humour is a blessing in conversation, bad humour is one of the greatest curses and we should therefore be very particular about it in our conversation. It is certainly no humour to laugh at every trifling matter or to read jokes from newspapers or magazines. Humour is difficult to acquire and still more difficult to practice. It is dangerous unless one is a master in the art. More often than not, a witty remark carries with it a sting that may win a few smiles but it may lose a friend. This is a losing bargain and we should never strike it. No joke should be cut at any one's cost; whether he is present or absent. We should try and acquire a sense of subtle humour.

The language used by you in speaking is also important. Do not adopt an artificial style of conversation. Some people think that they give an impression of great polish and learning by using long words and rumbling sentences. In reality, the reverse is the case. One, who employs long words often pronounces them incorrectly or uses them out of their sense and thereby betrays shallow knowledge. Every time you hear somebody pronouncing any word differently from the way you do it yourself, do not jump to the conclusion that he is wrong. The correct thing is to verify it from dictionary or some authority on the subject. It is possible that you might have had an erroneous idea about the pronounciation of that word or may be that both of you are right, because there are some words with two legitimate pronounciations.

Just as talking too much is a fault there is no excuse for being dumb in society. It must be remembered that conversation is an exercise of give and take. Shyness is no valid excuse

in a company. This shyness can be overcome, if you forget yourself and what you are suffering from and draw out the other, probably an equally shy person you are meeting, by starting the talk yourself. Sometimes during conversation in a company, you notice that some monotony is creeping in because some people are very shy and are taking no part in conversation. It would be useful in such circumstances to start talking on some pet topic and toss the conversational ball to such persons, who have been out of the game so far.

During conversation, we must avoid all types of criticism. All criticism is unethical; since nobody is free from defects, the criticizer as well as the criticized. The only thing is that we are unable to judge our own defects and we rush to see the defects in others. Criticism generally hurts people and makes them bitter, because it hurts their self-respect. Most of us take adverse criticism too much to heart. The other great drawback of criticism is that some people are cowed down by the criticism. They may have been good men but they are turned away from the path of truth and righteousness just to avoid criticism. However, if you have to criticise somebody you should not do so with a spirit of vengeance. Your aim should be to improve the person, who is criticized. We should be tactful in our criticism and the criticism should be done in a spirit of reform. Those who are criticised, should also take it in the right spirit. One should do his best and not worry as to who criticizes him and when. Remember that "He that heareth and speaks not at all shall be welcome both in bower and the hall". To sum up, remember the following tip for

your conversation and you will have no pitfalls:—

"If your lips would keep from slips,
Five things observe with care;
To whom you speak, of whom you speak;
And how, and when, and where."?

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Chapter Six

"What Should You Write?"

"Reading maketh a full man; conference a ready man and writing an exact man."

FRANCIS BACON

Correspondence

Often the first opinion that somebody forms about you is gained from a letter which you have sent him. Your correspondence represents your personality and much will depend on its making a pleasant impression. Letters are also the chief means of preserving friendship and cherishing pleasant memories, when people who are friendly towards each other have been separated by circumstance. It is therefore essential to attach due importance to the art of writing and answering letters. Unfortunately, neither schools teach this properly nor do parents pay much attention to this, and therefore much will depend upon your own efforts in this direction.

Correspondence is a talk on paper and therefore like a personal talk it reveals personality. Your letter carries with it, not only the message you want it to convey but another very definite message about your ownself. Somebody wisely said 'Put not on a paper, what you would not have the whole world read'.

Have you ever tried to assess the value of a letter ? Your letter goes to the hospital and cheers a friend, who is probably in despair. Your letter goes to a disappointed hostess, with whom you have not been able to keep an appointment and makes apologies to her. Your letter goes to an acquaintance, who has been neglected to explain that he or she has not been forgotten but that your silence has been only inadvertant. Your letter represents you, whenever circumstances or conditions do not make it possible for you to be present personally, and that is the reason, why your letter must be cordial and affect-

ionate. It must be in good form. It must be courteous and warm with touch of your personality and not lifeless and colourless.

When writing a letter, say precisely what you want to say; as though you were talking directly to the person. Do not beat about the bush or write in metaphorical language. Write explicitly. That is, what makes your letter interesting. A good rule to observe is, never write a letter when you are in an ugly or depressed mood, because even unknowingly your mood will be reflected in your letter. It is an excellent motto, never to write to others, what you would not like to read yourself. Keep out of your letters, any mention of your troubles and your problems unless you are writing to an intimate friend. Answer all your letters promptly. If you are in doubt, as to whether or not a letter should be replied, better answer it. You can do no harm by giving a reply, whereas, on the other hand, sometimes sensitive people are easily wounded by the apparent lack of interest on the part of the friend or acquaintance to whom they have written and from whom they have had no reply. Be brief and simple. Write as you talk, without effusiveness. Long wordy letters of apology, or explanations, are not in good taste.

Next comes the choice of letter-pads and envelopes. Use plain unruled sheets of note paper in your correspondence. The paper may be white, grey or of any colour. If you want to impress individuality, do it in the contents of the letter. Ornamental and flowery monograms, high class and golden stationery will not do this job for you. The letter-pad should of course, be pleasing and good, but not of a gaudy shade. Pink, green and other sharp shades are not suitable, except for

children or for letters written about weddings or other celeberations. Generally, paper and envelopes should match each other as far as possible, but as this is not always practicable and economical, it is not very essential to stick to it. If you have your address printed on your letter-pad, the printed address should be very simple but complete. There should be nothing startling or extraordinary about it.

All letters must have a courteous ending. They should also be addressed carefully and properly. Just as it is bad manners to be formal in writing to your intimate friends, it is equally bad to lavish affectionate endings on people, whom you do not know very well. Letters addressed to other persons should not be read in their absence, howsoever closely they happen to be related to you, unless they have especially asked you to do so. Request permission to see a letter, if you think it essential for you to do so, but never read it unasked. This applies even to husband and wife, parent and children.

Letter-writing is another form of self expression. You must have felt that inspite of the telephone and notwithstanding the abundance of reading material available to everybody these days, there are few things from which you derive more pleasure than from receiving affectionate letters from those whom you know. The reason for this pleasure is not far to seek.

It is two-fold :—

1. A letter is a token of rememberance and affection from others. The satisfaction that you have somebody, who thinks of you and cares for you, is very great indeed. The knowledge that there are some people who take the

trouble of knowing about you, is very cheering for everyone.

2. Letters communicate that information and give you those news concerning your near and dear ones, about which you are always anxious to know.

We are always happy to receive letters and sometimes feel dejected when we do not receive them. As letter-writing is so important, let us see how we can write good letters. There are three things which stand out prominently in this connection and they deserve our special attention.

1. A letter must be worded in a pleasant and cordial way enquiring about the other man's health or welfare. It is always best to adopt fresh method of commencing letters instead of always adopting an old and hackneyed style.
2. One should plan before hand as to what he is going to write so that the letter is not vague.
3. A letter should be written, as if you are talking to somebody on a subject of mutual interest. The message in a letter should be conversational.

With regard to the first point, it will be better that letters are written in an intimate way like "When are you coming here, Agarwal to join us?" Do not say 'Dear Agarwal I want you to come here". The formal style is only appropriate for formal business letters, but we have no business to stand on formality between friends, whom you would have probably greeted with "Hello, it is such a great pleasure to see you", if you had met them.

Regarding the second point, you should keep in mind that before you pick up a pen for writing a letter think over as to

why are you writing it ? (as most letters are written for some specific purpose) and then be clear in expressing the purpose for which you are writing. Keep the reader in mind as well as the message, which you have to give him and express it in the proper and direct way, so that you can impress on him the urgency of some important fact, which you have to bring to his notice. Do not beat about the bush but be explicit in what you want to say. Do not leave things to be inferred by the receipient of your letter. You should expect him to read the lines of your letter and not read between the lines of your letter. Obviously, why should you write anything which you are not bold enough to say directly ? This, however does not apply to diplomatic letters, which have to be worded very carefully and in a non-commital manner. Diplomacy has no place in private letters.

With regard to the third and the last point, you have to bear in mind that every letter is a monologue. Your letter is your talk to a dumb man, who hears you but cannot answer you. It is therefore only fair that you should keep in mind firstly, what interests him and secondly what interests you. If you only harp to your own tune and do not keep him in mind, you are apparently taking undue advantage of the person, with whom you are talking, thereby making your conversation less welcome to him.

All letters must be ended with a happy note. You should close the letter as cheerfully as you begin it. This is the reason why you should never write letters when you are in a depressed mood or you are agitated about something. If you happen to write a letter when you are in an angry mood, do not despatch it immediately, sleep the night over your letter.

Probably, when you read it next morning you will decide not to send it and might like to assign it to a waste-paper basket. You may perhaps write a milder letter later on. The letter written in an angry frame of mind would be much different to what it should be and you are likely to regret what you have written on this occasion. Whenever you are angry with a person and you talk to him when he is also in the same mood you are both conscious of your moods. As a result of this consciousness, the whole thing easily blows over in no time, but with letters the situation is entirely different. Possibly, the person who receives such a letter feels quite considerate towards you before. Your letter is like a slap on his face, from which he may take long time to recover. Such indiscreet letters have sometimes turned life-long friends into enemies.

Some people appear to have a deep-rooted dislike for letter-writing. They always want to avoid it. They use every possible excuse for not writing a letter, viz "I will send him a message", "I will be meeting him tomorrow so I will tell him then" etc. People usually take these pretexts to avoid writing letters. But there are many occasions when talking or verbal messages will not do and letters must be written. Letters must be written to offer congratulations or to give thanks for congratulations or to express kind thoughts or wishes on the occasion of one's birthday or in acknowledgement of such wishes. You must always write to offer thanks for an enjoyable evening or for a stay with your friend, and lastly but not the least important are the letters offering condolence or acknowledgements of sympathy. It is very important, HOW all these letters are written. The letter you write is YOU. Therefore, if you want to be considered a plea-

sant and a well-mannered person, then it will matter very much what you write and how you write it.

Never write a letter in pencil, unless you are in a train or without a fountain-pen and the letter cannot wait. The simple reason is that pencilled scrawls are very difficult to read. Besides, the impression gained from such a letter is that the person to whom it is addressed, is not of much importance. Good manners demand that you should not give others this impression, otherwise they feel hurt. Do not write a letter in an illegible hand-writing. This again gives a feeling that the person to whom the letter is written does not count much to the writer. This is not very courteous. As a rule, post cards should not be written, unless a letter is a mere formality. Post cards are not private letters, as they can be read by anybody. Whenever you ask for a favour or an information from any stranger by post, you should enclose an envelope stamped and addressed to yourself for reply.

Business Letters

These conform to the same rules except that such letters have to be more precise, more formal and more business like; but this does not mean that they should not be interesting to read. You should be absolutely straightforward in writing business letters and you should not end them in the old routine way like "Thanking you in anticipation" or "Assuring you of our very best attention". Best business letters are those which are short and to the point. Whenever your letter is long enough for one page, use the second page because business letters are not written on the other side of the paper. Words like "cordially" etc. should not be used while ending business letters

because cordiality is more or less unrealistic in business relationship. This ending would be suitable for closing a letter from a public-relation person, who may be writing to somebody with whom he has been acquainted for a long time even though this may be a business-letter. Like all other letters you should have an earmark of courtesy and dignity in your business-letter also. If you are applying for a job, your letter requires very skilful handling. In this letter, you are opening a chapter which you expect will lead you to secure the job which has been advertised or otherwise offered by somebody. Such letters have to be brief, but they should not be so brief as to fail to do justice to the specific points required. If you are sure of your personality and you can depend on your self expression, it would be better to ask for an interview. But before doing so, you must consider carefully what your employer is likely to expect by seeing you and whether he would be able to achieve what he wants. by talking to you. Generally your would-be-boss might like to form a more definite idea about your skill for the job. He would like to find out whether you possess a good commonsense and a determination for doing your job well; and therefore, if you have been able to write your letter in such a way that it succeeds in satisfying him on these points, he may not call you at all for the interview and may select you without it. Even if he does call you, he will already be having in his mind a back-ground in your favour about these points. From the letter which he receives from you, he will atonce judge whether the business letters which you would be writing for him, if he employs you, would give him proper dividends in his business or not.

While writing letters, visualise the person to whom you are writing and tell him politely and courteously what you want

to tell him. Most of the people become nervous and diffident as soon as they pick-up a pen for writing letters. The fact that they have to write and the fear that they may write a bad letter gets on their nerves and they become self-conscious and are overwhelmed by the fact that they are writing and that they may not write in such a way that it affects their business.

If you find yourself in this difficulty, remember that clear writing needs the assistance of two people, the writer as well as the reader. Keep the reader well in mind, his likes and dislikes, the reaction which your letter is likely to produce on him. Study what he wants and what he needs. Try to appreciate what is important and urgent to him and tell him facts which you have. Make him the best offer you can, and then your mesage is complete. This tip would make it easy for you to write your letters well, rather than any literary attainment on your part. Humour your reader as best as you can. This is one of the gentle manners in letter-writing.

Dictating Letters

As most of the business letters, and practically all official letters, whether in Government or outside are generally dictated to the short-hand typist, a brief reference to such letters is indicated. Whenever the short-hand typist opens his or her note-book and you, as boss, start dictating letters you often produce a mixed style of spoken and written self-expression, which do not sometimes blend well. Dictating a letter is a difficult piece of work, but in some respects it is easier than writing, because you can recline in your chair and just pour out words that come to your mind. Dictated letters are frequently loose in construction, and almost invariably long winded,

unless the person who dictates is very careful to avoid these two things Dictated letters are sometimes verbose, as a person who dictates is inclined to use many more words than absolutely necessary without their carrying any more sense. It is very necessary to be on your guard in this respect. Just see the following letter :—

"Dear Sir,

I have to acknowledge with thanks your letter of October 15, which we have just received. It is very kind of you indeed to favour me with your suggestions. They have been of immense help to me in making up my mind. I agree with them and have now finally decided about it. I should be obliged if you would kindly take the work and excute this order immediately on these lines. Hoping that the execution will not be delayed."

This letter of about eighty words could be easily written in about seventeen words as below :—

"Dear Sir,

Thanks for your letter of Oct. 15, I agree with your suggestions. Kindly execute the order accordingly".

It is time that it was realised that a short and precise letter constitutes a good behaviour. It speaks well of him who writes, and gives him the credit of being considerate towards the person to whom it is sent. Writing a letter is easier than dictating it, because you always have what you have already written before you, and you know exactly what more is needed to complete your letter in the shortest length.

For dictating letters, you require to know three things.

1. You should know how to express yourself clearly on paper. Unless you have acquired the art of expressing

yourself very clearly, you are likely to produce a muddle-headed letter while dictating, because you are more likely to make mistakes in dictating letters than when writing them.

2. You should first make up your mind as to what you want to say, before you start dictation. This elementary precaution is lost sight of by a majoriy of people. Most of us just start dictating and feel confident that we will be thinking as we get along with the dictation. This generally happens when we think we know all about the subject. But very soon we find ourselves in an IMPASSE and come to a stand still. Then we ask our steno-typist to repeat a number of times our last sentence and the sentence before it and sometimes right from the beginning of the paragraph and then ultimately we discover to our surprise and horror, that our involved sentences are curling and writhing like a snake in every nook and corner, to find out the reason for their own existence. This predicament can always be avoided if you have marshalled all the facts and their sequence in your mind beforehand and then start dictating letters.

3. Finally, you should know exactly when you should end a sentence and start another. In dictating letters, you must invariably use short sentences. You will then be able to carry them in your head while dictating, because by using long sentences you are likely to get lost in them and the result may be that your reader may also get lost in them. Short sentences are easier to finish by the writer and more crisp for the reader.

Once you have given your proper thought to above considerations, you will produce epistles, which are precise and

pleasing. These will not only earn you better dividends materially, but will also earn you an esteem and regard of those that will receive and read your letters.

When important reports have to be drafted, it is always best to write them rather than dictate them; because, it is far easier to ensure accuracy and exactitude by writing yourself than by dictating them. In the latter case, you may perhaps have to revise them a number of times, before producing the finished reports. Similarly, in case of articles and stories, if you are dictating them, it is frightfully easy to forget the context and lose the thread of what you were communicating to your readers in the previous sentences and therefore you are likely to wander away into streets and lanes where high growing flowers of your style and language might obscure the rays of light which you wanted to throw on the subject itself.

All letters should be lucid and simple. There should be no affectation or artificiality in your letters. It is a very common fault to presume that the language of a letter is governed by some elaborate rules, which are separate and different from the usual method by which we express ourselves. Your language as well as your style in letter-writing should follow the same pattern as you adopt while speaking. The following must be avoided in all writings, because they are unpopular as well as bad :—

1. Do not write journalistic language. You should recognise it and avoid it. For instance, do not say "The inclemency of the weather interfered with the decision of the victory in the game." Say plainly "Rain stopped play."

2. Avoid jargon and circumlocution. It is a jargon to say "In case of eminent musicians, their names will appear in the head-lines when outstanding programmes are announced by the All India Radio". Instead, say "Good musicians will be given prominent place in A. I. R. programmes" Circumlocution means going a long way round to say a thing. You should not say "You have seen many winters and a lot of water flowing under the bridges during your life time". What you should say is "You are an old and experienced man".

In your letters you should leave a margin on all the four sides of the same width. The left hand margin should be absolutely straight and the right hand margin as straight as possible. The letter should be divided into separate paragraphs according to the different ideas which you express in your letter. It should be neat. The signature should be very legible. In short, your letter should have the appearance of a picture which has been properly framed and finished.

Routine letters can be typed letters but some letters must be written in hand. No letters of condolence should ever be typed and the greatest care is needed with regard to such letters. Very often, this is a letter that is put off first and finally dropped altogether, simply because you cannot think of what to write. It is extremely thoughtless to allow this to happen, for, in time of great sorrow like this, which we always face sometime or other, the fact that one's friends are standing by, means so much to the bereaved friend that it might enable him to get over the shock. As condolence letters are most difficult to write, your attention to details is needed with regard to such letters. For all condo-

lence letters, use plain white paper. For formal letters, a black border may be put on the sheet of the letter paper, but in other cases it is not necessary to do so. The following is a specimen of a formal letter of condolence.

"Dear Srimati Karuna,

We were shocked to hear of the misfortune that has befallen you.

Should there be any thing that my husband or I could do to mitigate your suffering, we hope you will very kindly not hesitate to write to us. May God give you forttitude to bear this tragic loss.

With deepest sympathy.

Yours sincerely,
Pushpa."

The words "bereavement" "deceased", "killed" the "dear departed" etc. should always be avoided in your letters of condolence.

If you have a personal acquaintance with the family and happen to know the deceased well you may say in your letter "He was such an affectionate person", "His unfailing kindness and his benevolence will be long remembered".

If you know the bereaved family intimately you should address a letter of the following type :—

"Dearest Kalpna,

Words are hopeless things to describe my grief at this heart-rending news. I assure you that

you are in my heart and thought and how much I wish I could be of some relief to you in this distreess.

May the Great Almighty grant peace to that great soul and give you the courage to bear this irreparable loss.

With warmest sympathy and love.

Yours affectionately,

"Padma"

Letters of condolence should, as a rule, be acknowledged, but the person replying them can take his own time. No one expects an immediate reply to such letters, because everybody knows that it takes a long time to soften a great shock like this. The note, when written should be a very simple expression of gratitude. It may be somewhat as follows :—

"Dear Padma,

Your comforting note has given me a great consolation. I will write to you again as soon as I feel a little better and am able to face things.

Yours affectionately,

Kalpna."

———

Chapter Seven

Your behaviour while travelling

"You can make others better by being good yourself."

HOWERS.

Road Travel

There are countless trifling tests of good manners that distinguish the well bred in public. An author Dr. Frankerane says "Your manners are the printed pages, on which people read of what you are inside."

In everyday life we are always moving about. Every day we travel either on foot or by bus, train, ship or aeroplane. Under present day conditions, particularly in large towns, these movements usually take place in a closely packed environment. For this reason, the comfort and convenience of others, not to mention your own, depend to a very large extent upon your behaviour towards other people.

On the road side, think a little of others and try not to inconvenience anyone in any way. Do not carry an umbrella or stick carelessly. Avoid getting into way of the people, who are obviously hurrying to get somewhere.

Walking is the most frequent method of travel. Most people remember that they must keep to the left while walking if they are alone, but often forget it when they are more in number. If there are four people walking abreast on the side path, they will not permit quicker walkers from passing them. Worse still, they will be pushing those that they pass into the drain. Whenever you are four, you should separate into two couples, one walking behind the other.

Another type of obstruction, which is often caused by walkers, when two or thres friends accidently meet each other at the busy corner or near a crossing is, that sometimes

they settle down for a chat right on the road. They had perhaps supposed that the chat was only going to be a hurried one, in the middle pavement, or on the kerb where more space is needed for people to cross each other, you are holding up everybody and are throwing pedestrain traffic out of gear. This is very inconsiderate. Whenever you have to stop even for a minute or two on a busy street, you must take care to take to the wall. As a matter of fact, it is preferable to go into the side street, if one is available. This will save inconvenience to you as well as to others. When walking with a lady, you must take the position nearest the road-way. As a matter of fact, it is discourteous to stop on a busy throughfare to chat with some one, you have met. If you meet an old friend, with whom you would like to snatch a little talk, a better thing would be to walk on with him slowly, instead of standing and getting into other people's way.

It is bad manners to be singing or whistling or chewing something, as you walk along a highway. It constitutes very bad manners, to stare at any one, who may be conspicuous either by a peculiar appearance or by putting on some dress, which may look unusual. It is also against etiquette to laugh when you are walking. It is also not correct to walk very briskly and to push past other people recklessly. One should always be ready to lend a helping hand to children or to a crippled person for crossing the street or for showing him the way.

While walking, do not talk in a loud or boisterous manner. Never call name of a man in public, if it can be avoided. In conversing on the roadside, do not make personal remarks against anybody, nor should you discuss private matters in a

public place. Remember that the well-bred person never attracts attention to himself in public. Greet your intimate friends with a cheerful Hello, but do not shout it, as if some unusual thing had happened. This will make others turn round unnecessarily. Greet acquaintance with a courteous nod of recognition or a friendly "How do you do"? and not by some vociferous remark.

Sometimes, a stranger accosts you in the street and asks for a certain information. He may be looking for a certain street or number, or he may be wanting to be directed to a certain store or stall. If you cannot be of assistance to him, show by your manner, that you are sorry. Direct him, if possible, to some one who can give him the information he wants. If you can help him, do not stop and attract attention by your gesture but explain as simply and clearly as possible, what he wants to know. Walk on a bit with him and give your directions in the same tone of voice, as you would use for ordinary conversation. Similarly, in time of accident, be courteous enough to keep out of the way, unless you can be of some real service to anybody, in which case you should render the same readily.

While moving about in public vehicles, an important thing to remember is that the vehicle is not your sole property. Others have as much right as you have to use it and you have no business to do anything which would inconvenience them. You should never occupy more than what is your legitimate due. Remember that the seating space is not meant for your parcels and packages. In a crowded vehicle, it is objectionable to sprawl side-ways or stretch out your knees or push side-ways those persons, who are sitting next to you.

A man must always get up and offer his seat to any lady who happens to be without one. It is unpardonable for persons to continue sitting, when an old lady or a woman carrying a lady is looking for a seat. When a man offers a seat to a lady, she should accept it with courtesy and thank the person with a grateful smile. Such a kindness should not be refused. Refusal is treated by the person offering it, as an insult. Should you think it necessary to decline to do so, which should be very rare, do so with graciousness and give a proper reason viz. as "I will be getting out very soon" or "I am just having a change."

The same rules apply, when you are driving in a car. Do not drive rashly and do not try to overtake other motorists, unless there are special reasons. Never overtake a funeral procession without stopping and offering apologise and then taking permission before doing so. Driving fast on a busy throughfare or when it has rained heavily and there is lot of mud and water on the road, or blowing your horn loudly, are all bad manners for motorists and must be avoided.

Good manners demand that we must pay our greatest attention to the way in which we get in or get ont of a bus. The first thing we must learn is to form a queue. We must remain orderly and not push people ahead of us. We should make no noise for forcing our way. While entering a bus, you must first make room for those, who want to come out before you push your way in. It is wrong that those who want to get in should stand in the way of those, who are getting down.

Train Journey

In a railway compartment courtesy is as essential as any-

where else. It is height of discourtesy to keep on stretching on your seat, when there is not room enough for people even to sit. Some people keep their baggage spread out in such a way as to cause inconvenience to other passengers. This is very objectionable. You should always offer a helping hand to ladies and to old persons in your compartment, in handling heavy luggage etc., if they are carrying it.

While travelling in a train, where passengers have to sit close together, you must not disturb your neighbour by continually getting up and down to find something you want on the rack or from below the seat. It is more considerate to get whatever you need, at the start of your journey, and then keep it on your knees beside you, until the compartment empties a little, when you can move freely. Some people are in the habit of getting down at every halt. This causes inconvenience to your fellow passengers and you disturb them every time you open the door and shut it again.

A common fault is to stare at fellow-passengers, if they look unusual or attractive. You should talk casually to your neighbour in the train or should offer a paper or some magazine to him to read, but you should never force conversation on any one, who prefers to read or to remain silent or to sleep. It is discourteous to start narrating your own problems to other people and to show inquisitiveness about theirs by asking questions from them. If you do want to talk, select the weather, the journey itself, or a magazine, which you have both read or the country-side through which you are passing as the subject of your talk. These are some of the suitable topics, on which you can get into conversation with strangers. While travelling during night, you should not disturb other

persons, who are sleeping, by keeping awake till a very late hour or by getting up and by switching on the lights to read, at odd hours of the night. When travelling, you should certainly wear good and neat clothes,but you should not be changing your outfit a number of times during the journey to prove that you possess a large variety of clothes. Much jewellery, gaudy colours in dress, elaborate hair-do's are out of place during a travel and are eloquent of a very shallow and childish personality.

Great care is also needed, while boarding the train or getting down from the train. Always travel light. It is not only inconvenient but shows a very indecisive mind ,if somebody carries the entire paraphernalia of a house during his journey. If you have trunks or heavy items of luggage, leave them in a brake-van. You have no business to huddle them into seating compartments, because you will be doing a great injustice to your fellow-passengers by causing them an inconvenience, which you could easily avoid.

Manners demand that whenever you order breakfast or tea, you must offer your neighbour to partake of it. Generally he will refuse it, but if he hesitates, you should not hesitate in offering him. Children should invariably be given some biscuits or fruits if you are taking them. If you are carrying a bottle of water and you feel that somebody needs it, you should immediately offer it to him.

Air Travel

Air travel is now becoming more popular owing to its speed. As there is always a seat for you in the air-journey, it is not necessary to press forward by pushing aside other people either when you are entering the coach which will take you

to the aerodrome or while entering the plane itself. All instructions given by the air-hostess about the safety regulations etc. must be complied with rigidly, because they are all meant for your own protection. Arguments or discussions should never be entered into about them. Remember that there is practically no privacy in the plane. If flying happens to throw you out of gear, remember that you will have to lie down in public into the provided paper-bag. It is inescapable for you, but it is not very comforting to your neighbours also. You can reduce their discomfort by keeping quiet about it and by not making things worse by narrating what a bad flier you are and how ill you feel alout it. If during your illness, the air hostess has gone out of her way to look after you, it will be in good form to offer her a suitable tip. Other ordinary rules of courtesy apply as much to air travel as to other types of journeys.

Sea Travel

As you generally take a long time on the ship-journey, life on board has a definite and lengthy etiquette of its own. For luggage you must remember that, as on a train journey, you should not take more than your fair share of space. If you are travelling alone and are sitting next to a stranger at the meal-table, you should break the monotony and start conversation yourself rather than wait for him to speak to you. Always talk with courtesy and politeness. You should certainly be friendly and cordial towards everybody, but do not be in a hurry to make intimacy because if you have once become intimate with somebody so quickly and your further association with him reveals that the person is not a desirable one, you will find it very embarrassing to free yourself from him.

The manners which you pick up in society on land should serve you very well on board the ship. The one thing you must refrain here is an intrusion on your fellow-passengers. A ship-journey is generally undertaken for the purpose of relaxation and although a person may be occupying a chair adjoining you, he may not be in a mood to talk to you or to anybody else. Those who like seclusion should not be deprived of it by other people. Some people are apt to display indiscreet actions on a journey in the ship. For instance, some passengers start narrating their whole life-history to any one they meet. They even go to the extent of asking you about your troubles and how you solved them. These are all bad manners, and if somebody starts talking to you in this way and you want to free yourself, you can always say something like this "I am so tired ....." and leave the place. You should certainly be pleasant to people near you in the trip, but when somebody's company is likely to result in the loss of your privacy or rest, which you want to enjoy, you can always withdraw yourself from such company tactfully. It is true that chattering away to the person seated next to you, is a pleasant means of passing the time, but you must ensure that your seat-mate has a similar feeling, otherwise, although you may be whiling away your time pleasantly, you may be spoiling his rest, for all you know.

The captain's table in a ship is generally made up from selected people among the passengers. If you, therefore, happen to be invited on this table, you should not refuse and if for some reasons you do not want to join it you must be very tactful in giving your reasons for doing so. If perchance, you are occupying a seat on the meal table, where you do not

feel quite happy with the passengers sitting by your side, you may ask the chief steward to give you a separate one. Before you debark from your ship, it is essential to tip those persons, who have contributed towards making your trip pleasant and comfortable. You must, however, remember that the officers are never tipped, the steward, the waiters, the cabin-boy etc. may be tipped in proportion to the service rendered by them towards you. The chief steward on the ship is an officer and he should not be included in this list.

Sometimes there are arrangements for sports on the board. A specified amount is generally contributed by those who want to take part in the sports. It is in bad tasts to back out from this contribution. For other items of recreation the same etiquette prevails on clubs as on shore. You must not borrow other people's rugs or magazines or other articles, as far as possible. When you are at the end of your voyage, you must bid good-bye to your fellow-pasengers, with warmth and courtesy which befits the occasion.

Foreign Travel

Adequate precautions are necessary while you are travelling away from your country. Even if you are a foreigner, you are exactly in the same position as the person who speaks foreign language to you in your country. If you do not understand his language you will cut the same sorry figure there. If possible therefore, try to know something, about the language of the country you visit. In any case, even if you have not been able to pick up the language, you must learn something about the currency of the country that you are visiting. Whenever possible, secure some amount of the foreign currency you will be using there, because this will enable you to

familiarise yourself with the coinage. Do not leave your country without making proper arrangements of foreign exchange.

The most important and vital thing to bear in mind while visiting foreign country is that your country would be judged by others by the impression which you make on them. Your demeanour, your courtesy and your general attitude will make others either like you or look at you scornfully. If you display bad manners or you are found wanting in good behaviour, you would be damaging the reputation of the country to which you belong. Your manners in foreign travel, therefore, should receive your greatest and foremost attention. Similarly, your foreign travel affords you invaluable opportunity of acquiring good manners and proper etiquette for different occasions, by seeing the behaviour of good people of the country you visit. If you find anything really good, you must not only appreciate it but you should try to learn it, for this is one of the chief advantages of travelling abroad.

Whatever the form of travel in the country you visit, your behaviour with fellow-passengers should always be good because "You can make people better by being good yourself." The polite man may lose the material advantage but he always has the spiritual victory. I commend to my readers a story of Chesterfield. During his time, London streets were without the modern pavements, and the men who "took the wall" had driest footing "I never give the wall to a scoundrel" said a man who met Chesterfield one day in the street "I always do" said Chesterfield, stepping with a bow into the road,

Chapter Eight

Table and Party Etiquette

"Good manners are the small coins of virtue".

WOMEN OF ENGLAND

Table Manners

The correct method of eating and drinking is a problem to many people. As a matter of fact, some people who want to participate in public functions and parties hestitate to do so only because they feel diffident about their table-manners. In actual practice, ritual of food and drink is a very simple matter and if any one is ever diffident about it, he has only to watch others and follow what they are doing.

The purpose behind all table-manners is to keep us from cutting a sorry figure of ourselves before others. Eating is not a very attractive performance at best, but eat we must, so we should always make an effort to do so in the most pleasant looking way.

There is no form of social life from which eating and drinking in association with others can be eliminated altogether, even if it be only taking a cup of tea or coffee. It therefore follows that the dining-table affords ample opportunities where you are judged or you can judge others more quickly or precisely than anywhere else. You should therefore make yourself conversant with the general rules connected with food and eating. There are three principal aspects to be considered in this respect. Consideration for those who are dining with you, consideration for those who are entertaining you and a consideration for deriving the best enjoyment out of the meal itself. At your own house, perhaps, it will not matter if you are not very particular about your manner in eating but remember

that your everyday practice developes into a bad habit, which takes a firm root in you and shows itself on very much the wrong occasion. It is sometimes useful to watch yourself in a mirror, while you are taking your meals at the table. By doing so, you will be able to see for yourself, whether there is something unpleasant about the way you take your meals and if you find that it is so, you can yourself give it up.

The first thing to remember is that the dining table is meant for holding the food and other relevant utensils and not for displaying your purse or your hand-bag on the table. Some of you often acquire the habit of propping yourself on your elbows to drink a cup of tea. Once these habits have been acquired, they will never leave you unless they are nipped in the bud; the verdict of society in such a case will be that you are an ill bred person.

Always sit upright on the chairs and keep your elbows well into your sides, otherwise you will be causing great inconvenience to those sitting by your side on the table. Do not be in a hurry to sit down unless all ladies have been seated. Open your table-napkin gently and not with a vigorous flap, which would make a sound, and place it across your legs. You must try to keep the napkin on your knees for the duration of the meal, but if it does slide off, do not dive underneath the table for picking it up, Similarly, if you happen to drop a piece of cutlery, do not attempt to pick up the dropped piece but ask for a fresh one from the waiter. The knife, the fork, the spoon should all be held gently at the top of the handle, between the fingers and the thumb and then used properly. When drinking from a cup, use the handle of the cup and hold the saucer underneath to catch the drips, if any. It is bad manners

to lift the cup alone and sip from it. If you have to stir your drink, do so gently and do not whisk the spoon about vigorously, otherwise you will unnecessarily attract notice. Do not gobble your food and do not eat very slowly either. The next course obviously, cannot be served until everybody has finished the first course and so you will be keeping everyone else waiting, while you slowly wander through your course. This is not correct. Moreover, your host will probably think that there is something wrong with the food on account of which you are taking it so slowly. When you have finished a course, place the cutlery you have used together on the plate, with the handle facing yourself. Forks should have their curved side and spoons their concave side facing upward. The knives should have their cutting blade facing towards other utensils. Always eat your food quietly and close your mouth when chewing. Never speak with your mouth full. Keep the elbows off the table and place your hands in your lap between the courses and when not using the cultery for purpose of eating. At the completion of the meal, do not fold your napkin otherwise somebody is likely to use it without its being washed. When you leave the table, push your chair under the table to prevent other people from tripping over it. You should eat noiselessly and your pace should neither be very fast nor very slow. Very fast eating shows that the person is very greedy and similarly very slow eaters are also a bore.

The conversation on the dining-table deserves your special attention. It is in bad taste to talk of unpleasant subjects like epidemics, diseases or deaths on a dinner-table. Do not discuss problems of medical science at meals. If you are offered something which does not suit you, do not start narra-

ting your stomach troubles, the treatment you took and their results. Personal matters hardly arouse any interest, unless they are of extraordinary importance. You must keep the talk light and easy. You should not start any discussions or talks on controvertial subjects. Dinner-table is not the place for talking on religion or politics or as a matter of fact on any subject in which you or the other man are likely to enter into heated arguments. Do not ask personal questions on the dinner-table. You should not be inquisitive to know anything more from your neighbour on the table than what he wants to tell you. Never lose your temper at the table howsoever great the provocation, you may have been offered. Even if you have reason to feel annoyed about something, do not show your temper but put on a cheerful countenance, for good humour makes a dish a feast and vice-versa.

When you are dining in a public place, specially in a hotel or in a restaurant, more precautions are necessary in observing table-manners. While you enter a restaurant it is not essential that you should be introduccd to everyone. If you are sitting on a table and you reccgnise some friends, you can just nod or smile, or speak, if they are close to you, but you should not do so in a way which might disturb your table or theirs. Remember that your table in a restaurant is to be treated as an isolated one. You may do your natural recognition from a distance by nodding or smiling but you must stick to your seat and not travel across to your friend. If you do so, you will be disturbing everybody and you will thereby interfere with the success and the pleasure of the function. Intimate and long talks with your bosom friends if you happen to meet them on this occasion should always

be deferred for a later occasion, because by doing so you will be causing a great embarrasment to your host by interferring with his or her entertainment. You should avoid doing anything which would attract undue attention to others. You should also avoid praising some friend lavishly while sitting on a table. This sometimes makes things unpleasant because others might be holding a different opinion and then if you praise somebody so highly it implies indirectly that others are not up to that mark and this might cause some heart-burning All these things are likely to disturb the peaceful atmosphere of a party.

On the subject of table manners it will be useful to recall what George Washington said. It is interesting that his observations with regard to table-manners are as relevant today as they were two hundred years ago. This also goes to show that although our mode of life has undergone appreciable change during this long period, the basic rules governing our habits and manners have not changed materially. George Washington's admonitions on the subject, which I repeat verbatim for the benefit of my readers were :—

1. "Make no show of taking great delight in your victuals."
2. "Eat not with greediness."
3. "Lean not on the table, neither find fault with what you eat."
4. "Drink nor talk with your mouth full."
5. "Cleanse not your teeth at table with napkin or fork" but if you must, let it be done with a pick tooth."

One cannot overemphasize the importance of table-manners in more appropriate words than what Lord Chesterfield said as far back as 18th century viz :—"To do the honour of a table gracefully is one of the outlines of a well-bred man."

Party Etiquette

There are numerous occasions for giving a party, it may be some celeberation or an anniversary or a farewell to some friend. Whatever the occassion, certain basic rules must be followed to make the party successful. The number of guests to be invited is the primary consideration. This will depend on the space available with you for entertaining them. In an evening-party everyone will want to sit down sometime or other and therefore there should be enough seating accommodation for everybody. While selecting your invitees, it is essential that the guests invited should be of a similar group or type so that they can enjoy each other's company pleasantly. If the majorty of your guests are intellectual people, there is no point in inviting business people with them, because they will not be able to mix freely.

Having decided upon the number and type of people to be invited to the party, make a final choice of the people and send them invitations well in advance so that you will not find your guests already booked. Invitations are generally of two types. Invitations by personal letters, and those extended by sending formal cards. Small parties between intimate friends are generally given by issuing personal letters or by telephonic messages, whereas in case of large parties, formal cards are issued. It is essential to give the exact time and date in the invitations. If it is a formal dinner, in which you are

particular about the dress, please mention it in the Invitation, otherwise people would be free to come in whatever dress they like. Whenever you give a party, plan carefully before hand to the minutest detail, at the same time making an allowance for something unexpected or unforeseen which invariably happens. Broadly speaking, parties are of two kinds. Those given at home and those given in restaurants and hotels.

Entertainment at home.

This is not only economical but it also gives your guests a feeling of intimacy and affection which are always appreciated by the guests more than the food. A private house, even if it is a small and ill-equipped one always gives an atmosphere of cordiality and individuality. The lack of space compels guests to be close to each other and this tends to strengthen their ties of friendship. If your home is small, you can arrange to have meals ready, as far as possible before hand, particularly, if you do not have many servants. It is good plan to lay the table in advance, even if you have only one sitting room in which you manage by receiving your guests and feeding them there. You can put the table temporarily in a corner and cover it with a neat and good-looking cloth.

A private dinner-party is usually a very friendly affair. Evening dress is usual in such a party and no formal dinner-dress is needed. The guests are first seated in the drawing room and when the host announces that dinner is ready the guests proceed to the drawing room. The host must escort the principal lady guest and the hostess takes the principal male guest. A husband and wife with host and hostess should not enter the dining-room together.

Dinners are generally of two types. They can either be buffet dinners, which are common these days, because the house is generally small and number of invitees large, or they can be dinners where seating arrangements are made for the guests. If the latter, it is essential that the seats are arranged properly. The hostess sits at the head of the table and the host at the foot. The chief male guest should be placed at the left of the hostess and the second most important man at her right. The chief lady guest should be on the right of the host and the next important lady on his left. The rest of the party are arranged with man and woman alternating alround the table.

At the dinner table, the talk should be kept light and easy by interesting conversation. The dinner-table is not the place for discussions on religion, poltics or other controvertial subjects or for any kind of heated arguments. Everybody should avoid asking personal questions from one's neighbours on the table. Nobody minds telling what is expected of acquaintance and to expect anything more is rude and unmannerly. While on the table you should talk in a low voice so that only those immediately around may be able to hear you.

When people do not have adequate facilities for entertaining friends at home, they have to do so in a public place such as a restaurant, a hotel or a club. While entertaining people at these place, the host should see to all arrangements in advance in conjunction with the proprietor of the hotel. He should reach earlier and stand at the gate to receive all his guests and to accompany them to the sitting place. Remember that the "feel" of a hired place is your great handicap, when you entertain people at a public place. The environments

in a hotel or a restaurant can never be as friendly and intimate as that in home and therefore much of the success will depend on the cosy and cordial atmosphere which you have been able to create in other ways. When entertaining people there, one is certainly relieved of catering worries, but one has to work much harder to play the host in order to make the party "go" than he would be required to do in his own home. Special care has to be taken to see that no one goes neglected and unintroduced in a party of this kind.

Parties are of different kinds. Some of them are as follows :—

Children's Party

Sometimes you have to give children's party to celeberate their birth-day. Refreshments for children should always take the form of a sit-down tea, which is best given, either half way through or towards the end of the party but never before. In such parties you require to have some interesting games ready for the children. No elderly people should generally be invited with children, otherwise the children will never be able to enjoy themselves. A careful watch should be kept to ensure that the small guests do not over-eat. If you do not guard against this, you will make the children sick and the parents will always curse you for calling them to the party. They will perhaps never trust you in future in this respect.

Cocktail parties

This is a shortened form of a buffet-party but in this case the emphasis is on the liquid side of refreshments. The entertainment is confined to conversation. The food to be

offered should be of the small savoury or cocktail variety. The drinks to be served will of course be cocktails. Cocktails can be made from alcohol as well as non-alcoholic drinks. In every party of this kind we must give proper consideration for those who do not take alcoholic drinks, either on consideration of health or as a matter of principle and suitable arrangements must always be made for them. Similarly for snacks, vegetarian items must be provided for those who are not non-vegetarian.

Etiquette of a cocktail party demands that they should not run longer than for about forty-five minutes or so. The proper occasion for such parties are pre-theatre or pre-dinner.

Card parties

This is a specific form of entertainment which is very common in society. Only card-enthusiasts should be invited because non-card players get bored, while attending such a party and their presence detracts the card-players from their enjoyment. This party is a little different from other parties, because the emphasis in such parties is on the game and its enjoyment rather than on refreshments. Light refreshments should be supplied during a suitable interval but drink must be offered frequently during a long sitting. Smokes and betels (if liked by the participants) must be provided fairly lavishly because these are necessary for everybody and particularly for those who do not do well in the game. Card parties are generally confined to one type of game only, such as Bridge, but sometimes people may be invited to Whist, Canasta, Rummy or Poker. In big parties of this kind, it is a good idea to arrange different tables for different games, suiting all

card-playing guests. Manners in card parties are perhaps more important than any where else. People are sometimes noticed to become agitated, when they lose. Criticism is a very common happening and must be avoided to keep the party in good humour. Post-mortems in bridge generally lead to bitterness and must be avoided at all cost. Sometimes people enter into heated arguments about the proper call or the appropriate lead. All these are bad manners and take away all the good taste of a card party. The very purpose of the party is defeated because instead of having a pleasant time, people part as disgusted and unhappy people. In card-parties the host must exercise proper discretion in inviting people. If a friend is known to be a bad card-player or of an indifferent type, he should be omitted from such a party. What is worse is to invite a bad and vociferous loser.

At Homes

These were very common in the leisurely days of the nineteenth century, but even now these are given in wedding-parties or on occasions of receptions of V. I. P's etc. The At-Homes provide an easy means of dispensing hospitality to a large number of friends and relatives on a mass scale in an easy and informal way. Invitations to these are issued by means of a printed at-home cards or on visiting cards bearing the word "At-Homes" followed by the day and date.

In At-Home, punctuality is not so essential as in other parties. Experience has shown that people reaching at the appointed time are generally the first to arrive. Unless you are a relative or a close friend of the host, you can always afford to be late by fifteen minutes or so.

It is the duty of the hostess to greet each guest personally as he or she arrives. She must move about among her guests and should ensure that every one is introduced to other guests who are present. In At-Homes, we have a menu of very light refereshments and the items are such that do not need cutlery of an elaborate nature. They are mostly finger-items such as sandwiches or small cakes etc. In large parties, of course, the waiters move round serving these refreshments on different tables but in case of small At-Homes you employ your own demestic staff. A maid or a servant hands round the refreshments, otherwise the hostess herself or a very close friend or relative attends to this.

Here also, like other social functions, a lady who is seated does not rise to a gentleman who arrives and greets her, but she rises when a lady comes to meet her. A gentleman always rises and shakes hands with another gentleman, who arrives and comes to greet him and then sits down. When a lady comes and greets him, he stands up and does not resume his seat unless the lady has been seated.

Public Dinners

These are given on formal occasions and are always preceeded by some type of formal reception, by the host. After this is over, the guests walk into the dining-hall and ascertain their seats from the seating-plan which is always displayed at a place close to the entrance hall. The guests then stand behind their chairs, waiting for the arrival of the chairman or the principal guest before meals are served.

Nobody should take his seat at the table until the Chairman has sat down. No male guest should sit until all ladies have

been seated. Smoking is not permitted until the toasts (which are usual on such occasions) have been proposed. This is sometimes followed by speeches. Any one called upon to speak at such functions must remember that speeches at public dinners are different from speeches at public meetings. All speeches on this occasion should be short and to the point. It is always appropriate on such occasions to attempt to bring humour into the speech or to keep the tempo as light as possible. When a toast is announced, all those drinking it rise to their feet, name aloud the person being toasted, raise their glasses to their lips, take a sip only of the contents and then sit down. Those whose healths are being drunk remain seated and do not drink.

The correct wear for public dinner is a *chooridar pyjama* and black *sherwani*, with a black cap if the dress is Indian and a black pant and white coat if the dress is of the English style. For other formal dinners where formal European dress is put on, we should have short jackets without tail for men, stiff-fronted shirts and black tie, while the European ladies should wear full semi-length gowns and preferably some short of three-quarter or long sleeves. Indian ladies can put on their black or white sarees failing which sarees of other colours can also be put on.

When people get up to go, say politely that you would like them to stay for sometime more, but if they are keen to go, let them do so. It is not good manners to press people to stay so late as to cause them inconvenience afterwards.

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Chapter Nine

The Code of Hospitality

"The ornament of a house is the friends who frequent it."

EMERSON

The duty of a host is the noblest and the most difficult to perform. "Pleasentest of all ties is the tie of host and guest", wrote a Greek poet, and this is as true today as it was two thousand years ago, when he wrote it. Perhaps there are few assests in social life, which are more important and difficult to acquire than that of a good host. Social entertainments are one of the intricate and yet essential obligations of every family and if you have learnt them well, you will have a pleasant time, whether you have to function as host or as a guest.

When inviting a guest to come and stay at your house for a week-end or longer, it is necessary to write to him the convenient trains and their timings well in advance. On hearing from him about the programme of his arrival, he must be received at the Railway station or at the Air-field etc. as the case may be. On arrival the first thing is to show the guest to the rooms or apartments meant for his stay and then offer him a cup of tea or coffee. If the guest is old or weary, the first thing you should do is to offer him the cup with some refreshments, before showing him to the room. The room for your guest may have very simple furnishings, but it should be neat and attractive and should be provided with everything, that a guest needs. A nice bed-spread and spotless towels are the first essentials. You can always ask your guest politely, if there is anything more that he needs. If there is the slightest sign of polite hesitation in his reply (because no guest is likely to be so frank as to tell you straightaway about it) take it,

that something is missing and try to provide it. Probably you will easily find out about it yourself, after the kit of your guest has been unpacked and arranged. Due attention should be paid to make the guest as comfortable as possible. If it is winter, you should see that the room is warm. In summer, you must enquire of your guests, as to whether in night they would like to sleep out into the open or inside the room and arrange for fans etc, accordingly, because this habit varies with different people. Mosquito-nets are sometimes forgotten by guests, If this is the case, the host must provide the same, if considered necessary.

The foremost duty of a host is to make the guest feel in every possible way that his visit has been welcome and that the same has been sincerely appreciated by him. The behaviour of the host should not give an impression of his being flurried or flustered in any way. nor should he be constantly advancing apologies to the guest for lack of one thing or the other. The host should not press on the guest unwanted refreshments. Courtesy demands that the host should pay him the compliment of believing him, when he says that he has had sufficient food already, and that he needs no more. On the other hand, it is bad manners to offer to your guest a plate containing one sandwhich, with an apology that there are many more inside the house. If there are plenty available with you, why should you not present a few pieces in the plate when offering the same to the guest. You should make a good choice of dishes for the guest and provide it in appropriate quantity. Sometimes, it is proper to enquire of your guest informally, what he particularly likes for his lunch or dinner. This enables you to make your guest happy by catering to his taste and inciden-

tally, you minimise the wastage of food which would occur if you provide items which are not to his taste. It may sometimes happen that the guest, by chance, upsets a drink on the table or inadvertantly breaks a piece of crockery. On such an occasion, the host has to be careful not to show, by any of his gestures, that he has been put out by this mishap. On the other hand, he should hasten to express a concern for the guest by saying "I hope the tea has not stained your dress" or I hope the piece of crockery has not cut you. In all, probability the whole thing is very annoying to you, but your guest must be feeling greatly embarrassed about the whole thing already and your obvious duty is to put him at ease about it, otherwise he would be placed in a very awkward position.

Unless the host is completely relaxed and at ease, the hospitality which he extends to the guest appears formal and artificial and lacks cordiality. If your hospitality lacks that personal touch, which your guest looks for, he would feel like departing as quickly as possible. He may even be inclined to cut down his stay inspite of something important, for which he had to stay.

Before inviting a guest, it is necessary to have some entertainment planned out for the visitor so that he can enjoy himself during his stay but this programme should not be very rigid, covering every moment of the guest's stay. The programme should be very elastic and it should admit of any adjustments, which it might be found necessary to make, in order to suit the whims and the convenience of the guest. One should not attempt more than what he can manage comfortably. A thoughtful guest would not enjoy his stay if he had a feeling that the host or the hostess is being put to a

severe strain or that he or she is being worked to death to provide him with comfort. Your guest, if he is a good friend, would be less particular about his own comfort and more so about your happy and cheerful company which, in all probability has been his chief incentive in planning this visit to you.

Some guests like children and get on well with them, because they are fond of them, but this does not give the host a blank cheque for forcing his children on them. Children are mostly tiring and howsoever amiable in disposition your guest may be, he may not be in a mood to put up with them and their pranks for a long time. Good manners would always prevent him from scolding them, even if he feels bored. You should always avert such a situation. It is no use asking the guest "Are kiddies proving a nuisance to you ?" for, he is bound to say "No, of course not." It is far better to judge for yourself the correct position and if you find that children have already been with the guest long enough, you should find out some excuse for calling them away from his company.

Guests

It is surprising but true, that it is harder to be a good guest than to be a good host because while the host is on his own ground and has consequently a greater latitude for action, the guest does not enjoy this freedom. The host is perhaps more concerned with doing, the guest with refraining, and the latter is more difficult than the former. The first duty of the guest is to reply promptly to the invitation of the host as soon as he receives it. In his reply, he should clearly specify the date and time of his arrival, so that he may be received by

his host at due time. If something crops up, on account of which the guest has to change plans at the last moment, he should communicate the change by wire or telephone in good time. The guest should not just turn up at a late hour, without previous intimation and start putting forward excuses for not having been able to apprise the host about his inability to keep to the appointed time. The host, of course, will have nothing to say but such apologies are not in good form and do not sound very true; for, whatever the reason, there is no justification whatsoever, in not informing the host about it. Such change in programme, unless the host knows about it well in advance, upsets his arrangements altogether, thereby causing considerable inconvenience to him.

If you know that your friend's house is a small one, take with you the minimum number of things with which you can manage. An important thing to remember during your visit is, that you are not in your own house but in somebody else's, where it is your duty to fit in with the accommodation and the amenities, which your host can provide for you. If the time for meals at the place of your host happens to be different than your usual time for meals, you should adapt your self to the change. If your breakfast is offered to you by your host in bed, try to judge whether the host has made you this offer because it is convenient to him or because he has kept your convenience in mind for doing so. If the latter, you may tell him very politely that it would be easy for you to suit his time and that you would welcome having breakfast along with other people in the family. You should keep the room in a tidy condition and you should try to leave your bathrooms, tubs, and wash-basins in a clean and tidy

condition, after using them. If there are no servants available in the house, it is up to you to make your bed and help the host in other ways in looking after you. While doing so, you should assure your host that it is a matter of pleasure to you to do these things. You should guard against his getting an impression that you are doing so because there is nobody else to do the job. Remember that everything has been planned by your host with the best of intentions, and to the best of his ability, he has made preparations to give you a happy time. It is, therefore, very unmannerly indeed, if directly or or indirectly, you give him an indication of not enjoying his hospitality. You should make it your duty to prove as little a burden to the host as possible. To function as a welcome guest, you should live as a member of the family. You should not grudge performing at the house of your host, some of the usual duties which you always do at home. The real purpose of being a guest, apart from other things, is to meet your old friend or relative and to spend some pleasant time with him, free from the din and bustle of your routine life. As a guest, you should not aim at feeling at home yourself at the cost of the convenience of your host. On the other hand, your anxiety should be to make the host feel at home, and if in doing so, you face some inconveniences you should bear them willingly without giving any inkling whatsoever, that you are missing the comforts of your home by staying with him. If you are one of those who cannot do without home comfort, you have no business to come out and become a guest anywhere. To expect the comforts of home at all places, where you become a guest, is to live in a fool's paradise. You must learn to bear infinite little inconveniences, when you have moved out of your home and to bear them cheerly. If

you experience any shortage in the amenities that are made available to you at the place of your host or if you happen to to be served with food which your host himself considers to be a little below the standard to which you are accustomed, you should try to remove this impression of the host by assuring him that this is exactly the quality usually taken by you and that any extra effort on that account, on the part of your host would be quite unnecessary and superfluous. It is height of discourtesy to let the host feel that something which is prepared for you has proved disagreeable to you because you have not been consulted about it. It is also in bad taste to be asking for one thing or other when you are staying with a friend. You must cut your coat according to the cloth available with the host. Relish and enjoy whatever the family has been able to spare. It is wrong to expect your host to make available for you, what you would relish and enjoy.

A good guest is doubly welcome because sociability not only makes him welcome to the host, but also to the other guests, if they happen to be staying. If there are other guests in the house, it is essential that you should make your presence in the house inconspicuous, so that no extra burden is felt by the host, because of your presence. As a matter of fact, it you are more closely connected with the host than other guests you should become a kind of host your-self and share the burden of the host assuming the role of the host or the family of the host, doing all odd jobs for them, when and if necessary. Do not allow the host to pay much attention to you, rather make an effort to let him forget your presence altogether so that he can devote more time and attention to the other guests. Your host should start feeling that in you he

has found a helping hand, and that his responsibility has been considerably lightened by your stay. If you happen to be staying for a longer time, you should find out your own amusements and a tactful absence at times on your part would give the host or the hostess some opportunity to attend to their own matters. This is bound to be greatly appreciated by them.

The guest should be moderate in speaking and should not comment on the furnishings, embellishments or any other items in the house of the host. He should refrain from throwing any hints by conversation or by any other gesture, whether direct or indirect, that he possesses better things or that his taste or standard of living is, in any way, superior to that of the host. A common fault with people is that they start reforming their host or hostess, if they find them doing things, which they do not like. Remember that you have not been invited by the host to act as a reformer. You have not come to his place for doing this and your suggestions in this reagrd are bound to be unwelcome, because very few people like to be told how to do this thing or that thing or when to do it in their own house. On the other hand while staying as a guest, you will do well to admire occasionally the furnishings of the drawing room, or the flowers in the garden, or say something complimentary about the pets of your host, or about the culture of their children. At times, it is also very good to admire some special dish, which your hostess might have prepared for you. Human nature is that we always take pleasure in knowing that others like what we have or that they appreciate what we do.

In short, if you want to score high marks as a guest, be

a delightful and pleasant guest, let your host derive the happiness and the pleasure, which he was looking for, when he extended to you his invitation. To be a guest with a friend is not like a stay at a hotel. It is none of the kind. Do not be under the illusion that your stay with the host can be as care-free as your stay in a hotel. Welcome what comes from the host as a great boon and you will always be happy and you will make your host happy. If you happen to be a woman-guest, you will do well to remember that it is impolite to dress yourself more gorgeously than your hostess and her friends. You must suit your ward-robe to the house of your host, and at the same time you should remember that your hostess will also not like you to dress shabbily. She would always like you to appear to your advantage in the circle of her friends and acquaintances. You have therefore to use a tactful discretion in selecting your dresses and thus make your hostess happy.

When you want to depart from your host mention it to your host on the previous day what time you would be leaving the next day so that the host can arrange things accordingly. Before you leave you should pack your kit properly, because nothing is more irritating to the host than to receive letters or messages by telephone or wire from the departed guest about something which he has left behind through oversight. A guest should always take the earliest opportunity after his departure to thank the host and the hostess for their hospitality and say that he enjoyed his stay greatly. Such a letter is very essential, even if the guest has thanked him personally or even after he has telephoned to the host about it, on his return home. It is also incumbent

on the guest to take the earliest opportunity of returning the hospitality in some form. If the guest is not in a position to invite his host for a return stay with him for a week end or longer, he should await the next opportunity of the visit of his host to his own town. He should then ask his host for lunch or dinner at his house or at the club as convenient, and should invite the host and the hostess to a cinema-show or some other suitable entertainment, as a token of his gratitude for the hospitality that was extended to him during his visit.

In the end, it is imperative to emphasize that both host and guest should pay their very close attention towards courtesy and politeness in their behaviour towards each other, in order to strengthen their ties of happy relationship. Sometimes the most trivial omission or commission on the part of either is likely to create a misunderstanding which at times, might create a gulf between people that may go on widening and it might become impossible to bridge it up. Subsequently, at times even a single act of impolite behaviour inflicts a wound, which is very deep and takes very long to heal in spite of all heroic medicines of lifelong regret, repentance and remorse. As such, we must be very particular about our manorse, when we are together either as a host or as a guest in such closely packed environments as the four walls of a house, where the slightest lapse is noticeable.

No risk, whatsoever, should be taken either by the host or by the guest, about doing anything or making any gesture in behaviour, which might provide the slightest chance of

offending the other party even inadvertantly, It should be borne in mind very clearly and once for all, that the pain of a kick on the shins soon passes away but the pain of every wound to our self-respect or even the smallest scar on our vanity, might poison the whole life.

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Chapter Ten

Behaviour Between The Employer And The Employed

"There is policy in manners. I have heard one, not inexperienced in the pursuit of fame give it his earnest support, as being the surest pass-port to absolute and brilliant success".

TUCKERMAN.

Between an employer and an employee there is a relaton ship which is governed by an etiquette. When the same is observed on both sides, life runs more happily and smoothly for all concerned, and neither of them faces the dearth of the other. There are two categories of employees in general,

In the Home:—Many homes have some kind of full time or part time employees, who work regularly on remuneration in the house. Such workers are gradually becoming scarce, and there is a great demand for them these days. In democracy, it will not be correct to call them servants, because this concept of an employee should change now. This was excusable in the British Regime, when they were the master and everybody was a servant. The foremost thing which you, as employer, must remember is that your employee is a human being, with the same needs, likes, and sentiments, as yourself. He or she responds like any other person to praise, encouragement and courtesy and similarly he or she reacts in the same way to censures and punishments etc. A personal employee is entitled to the same politeness from his employer, as anybody else at the hands of other people. Sometimes, we ourselves issue orders in a muddled way and change them two or three times in quick succession with the result that the worker gets confused and does not know which to comply with first, and when we find something wrong, we start scolding him. This is not correct. When giving instructions for work to the employees, we should be clear; definite and brief, and if anything goes wrong, unless this has become a

habit with him, the best thing is to suggest how the job can be done better next time. This is more useful and effective. It is no use calling bad names, because this hurts him and wounds his feelings. Sometimes, you can perhaps contrive to cut a little joke when pointing out something badly done. Usually the domestic employees take such remarks without offence. I remember an instance of a tactful and polite friend, with whom I happened to be staying once. He used to play badminton in his house. His employee was in the habit of misplacing the shuttle-cock and whenever the badminton-net was put on, and it was time to play, he used to run about searching for it, My friend told him laughingly one day "Notice how I am putting on weight without taking exercise. I suppose you thought, I was getting weak and that is why you hide the shuttle-cock so that I may avoid exertion". You should always show sympathy and extend helpfulness to your man, with a willingness to reduce his hours of work, in case of real illness in his family. You should not criticize or reprimand your employee, when visitors are present. This is a great breach of manners. Make a note of the omission, dismiss it from the mind at that time; and afterwards, when alone with him, speak to him about it, and if the omission was serious you may even scold him but not severely. When you are a guest in somebody's house you should never give orders to the employee yourself or behave in any way, as if he was your man. If you have to catch a train early next morning, do not issue orders to the man saying, "Gautam, do not forget to bring my early morning-tea half an hour soon tomorrow, as I have to catch a train". Instead say to the host, "Would it be possible for Gautam to bring my tea earlier tomorrow. I hope this will not put you out ?"

As an employee in a household, you should be punctual, cheerful and a willing worker, always sincere to the master. Do not come late because you feel like working leisurely that day. This amounts to having your own way to the inconvenience of your employer and it is discourteous to do so. If you are ill or unable to come for some other reason, do your best to send information to your employer in time. If you want a day off, for any reason, ask your employer about it beforehand, so that the employer may be able to arrange things or adjust his own arrangements accordingly. Do not regard your employer as a safety-valve for all your troubles, as sometimes employees are apt to do. Do not narrate to him long histories of your problems and worries, when he is busy, because this will irritate him as he is not in a position to lend an attentive ear to your problems. If there is some genuine trouble, mention it to your employer at some convenient moment, when he is in a good mood. Should you break or damage anything in the house, own up atonce, and beg forgiveness. No sensible employer will ever blame you for an accidental breakage, but it is extremely annoying to miss a favourite plate, hunt for it everywhere and then to discover the broken pieces at a place, where it has been purposely hidden to escape detection.

An employee in a household always sees and hears many things which are private. He witnesses many a family feuds between the members of the house. It is very bad manners to talk about them in one's own company or to the guests of the employer, or to the neighbours, what you have learnt in this way. It is most unpardonable on the part of an employee to be inquisitive about the private matters of the employer or

read employer's letters, if they happen to be lying about outside.

Outside Home :—To behave with courtesy, kindness and tact towards your employees in business-life or elsewhere is not subserviency. It is one of your best forms of etiquette.

You must remember that while doing his respective duties honestly and sincerely, there is no distinction between a man in the street and a V. I. P. Both are doing their work like an actor on a stage, and deserve due consideration from others. Every person, whether in civil service, armed forces, or in plain business or profession, possesses an identity of his own. Each is making some contribution to the country and is important in his own line and in his own place. As such, he is entitled to all the respect of his office from others, who come in contact with him. This is the true etiquette of Democracy. Democracy demands a sense of etiquette and public morals from everybody. Everybody in a national Government, must bear in mind that he or she owes a sacred duty towards the country, which must be performed with sincerity and integrity. He has to serve the best interest of the nation and not feather his own nest.

The employees working on big constructions, factories, workshops etc.. where they have to labour hard, deserve a little relaxation from their work every now and then, just a little time, in which they can mix with their fellow-workers and enjoy the pleasure of rest and recreation. Luckily, the Labour Unions, through their efforts towards increased wages and improved living conditions, have obtained some amenities

for them. Also factory-rules have since been modified to improve their lot by reducing their working-hours but no amount of legislation can improve their lot, unless relations between the employer and the employees are made cordial, and unless each has appreciated the difficulties of the other. There should be an earnest effort at mutual understanding of each other, and no room should exist for the one entertaining any misgivings about the other. The employer must remember that the employee is his sacred charge, and he has to acquit himself of the same, with equity and generosity. There are occasions when the employee feels disgusted. Right down in his heart, he knows that he is the one who does the work, carries out the contracts, keeps the machinery moving. He thinks that he is the one who is entitled to credit, if the business is successful, because the business could not go without the workers. He feels that it is he, who fills the hives with honey and yet feels abused that he cannot eat even a portion of what he has gathered, and then comes a day, when everything goes wrong, and storm breaks over the luckless employer. The work is not finished in time, the contract is terminated, the customer claims damages. The employee hastens to disclaim all responsibility. Who bears the burden of the loss ? Who faces all the music and carries the worries and a bad name ? An employee should, therefore, remember that responsibility of an employer does not only meet the pay roll, the expense-budget and the income-tax. He meets all situations and untangles the difficulties of his employees and ensures that the work continues and the employees remain on the pay-roll. It is therefore imperative that both employer and the employee should at all times have their mutual interest at heart, and then alone can work go on smoothly and efficiently.

In case of employees in office, factories, etc., it is important that they are polite and courteous to the public. Any employee of a public-concern must not forget that he has to serve the public and the public is his master. Sometimes the employees behave as if they are the public masters. This is undesirable. Etiquette demands that a visitor and an employee should both be polite to each other. Any show of authority and dignity on either side should be scrupulously avoided. It is not only essential to maintain cordial relations between the public and the public servants but also between the public servants themselves.

It is unfortunate, but it is painfully true that usually the boss treats his juniors and subordinates scornfully and sometimes even contemptuously. Sometimes the clerks and assistants working together even on the same table, do not see eye to eye with each other. Backbiting goes on at all times of the day, and most of the time is wasted in talking against one another and in hatching conspiracies to let down one or the other co-worker. The rest of the time is spent in discussing pay and promotions and giving vent to the common grouse against the boss. Everybody has a grievance against somebody and all have a big combined grievance against the boss, the administration and the country. The chief reason behind this attitude is that there is a conspicuous absence of good manners and courteous behaviour between those who boss and those who work as their employees. Sometimes this is due to a bitterness caused by favouritism and vested interests. If cordial relations exist between the employer and the employee, and the former is fair and impartial to the latter, the employee would work with a sense of responsibility and fidelity and

would not measure the usefulness of his work in terms of pay and promotion he gets, but in terms of service rendered to the boss and in terms of general advancement of the office or concern in which he is working. If, however, the boss is self-centered and a bully or is so selfish that he ignores the welfare of his employees, there creeps in a bitterness and a discontentment among the employees. This is certainly reprehensible and cannot be excused. But let us now see the other side of the picture.

It is common knowledge that a junior employee often experiences some difficulties in the discharge of his duties. He often finds that inspite of what he does, he is not quite happy and sure about his future. This is often because, ability, straight forwardness and outspokenness are three great set-backs for careers. These three great virtues are resented by the "Bosses", as pedantry and impudence. No one wants or appreciates independent thinking. The decision of the boss however unreasonable and even at times silly, must be accepted as the judgment of an "Oracle" if a subordinate aspires for a good report at the end of the year. This becomes inevitable as promotions go on the basis of accumulated reports and not on the merit of the "man". On the other hand, an inefficient employee, having no shot in the locker resorts to that cheap but most lucrative trick of flattery that generally gives bewildering returns. The character-roll, that cursed repository of individual likes and dislikes mostly reflects the capacity of the subordinates to fall in line with the idiosyncracies of the boss and to swallow the bitter pills of his frownings. Generalisations being risky, the fact remains, that usually the least competent of the lot have best rolls and vice-versa for obvious reasons.

Whereas there is considerable truth in what has been stated above, we must remember that to a very great extent we are ourselves responsible for these conditions. This is true only because some of us kill our conscience and start flattering the boss. If all of us mind our work and do it as a sacred trust, these conditions can be altered considerably. It is possible that inspite of what you have done, there may still be some bosses who behave in this fashion. Some of us who face this misfortune at the hands of some "Bosses" of this type notwithstanding all our efforts at work, should not take it for granted that such things would always continue to happen. Just as we have all types of men in this world we have all types of bosses. I am convinced that whatever the type of boss, sincerity in work and loyalty to the country always pay in the long run, because one may be able to deceive all people for sometime, and some people for all times but one cannot deceive all people for all times and ultimately sincerity and truth triumphs.

It is true that a clever man, with clean hands feels confident of his grounds and does not hesitate to speak his mind freely. Like a live-wire he explodes, if touched with inflammatory material. On the other hand, second rate brains, keen on promotion, shrink to a hum-drum life of routine and with a lack-lusture intellect bank on "Sycophancy" for reward. They want and get palm without dust. Such is the irony of employment. To the former class of people, I would advise that although they should not give up their straightforward and honest dealings because, to do so, would tantamount to proving a traitor to their country, they should not start fighting either. They should not flatter but they should not

give up courtesy even on provocation and their sincerity and honesty is bound to win in the long run.

In the British regime, the services in India behaved in a most unpatriotic manner and went the whole hog in combating the spirit of nationalism of their own people. Even a cursory perusal of our late-beloved Prime Minister's pre-Independence speeches reveals his antipathy and distrust of the services. One should not forget that in a country where standards of life had not crystallized, the services, in a desire to perpetuate themselves imbibed the political prejudices of the party in power and readily changed their loyalty overnight. The same happened in India. The votaries of Sir Maurice Hallet became the devotees of the regime that followed. Hard-boiled communalists posed as, staunch nntionalists, with the dawn of August 15, 1947. But such people were easily found out and exposed in their true colour. They did not succeed in deceiving the people in the long run. Loyalty to country is most important and must be maintained at any cost. We must follow Calhoun who said, "The very essence of a true Government consists in considering offices as public trusts, bestowed for the good of the country and not for the benefit of an individual or a party". Loyalty to the country, therefore, consititutes the foremost etiquette among all public servants and this must be the watchword of all employees.

The truth with regard to employees, in general, appears to be that they are not satisfied with their lot. The greater truth is that there are numerous difficulties in their way to achieve this satisfaction and unless we analyse them in detail and tackle the causes, which make their lot unhappy. I am

afraid we will not be able to go far to improve the relationship between the employer and the employee. Let us take the general trend of present day employee. It is a part of human nature to imagine that other people are more fortunate than one's ownself. The bachelor envies the married, the married envies the bachelor. The lady, who sacrificed a career to marry some years ago wants to go back to her old life, the other lady, who declined to marry, because she thought it would spoil her career, sometimes regrets her decision. You sometimes long for the job, which your friend Ram is doing. But the chances are that Ram is fed up with his own job, and for all you know, he envies you. If you are not happy with your job, find out whether the job is wrong for you or does the fault lie with you ? If the former, leave it and take to another; but if the latter, find out if you have an outstanding talent outside your present job and if so change to it. But, probably you will find that the reason is that your are not a contented person. You may be a "grouser" who always grudges a job. If you are temperamental, you will always grouse and will never be happy in your job. In such a case, try to improve your temperament by self-restraint.

Perhaps, you brood over your grievances. Ask your friends, if your brooding is legitimate. If not, work and look for results. Then again, there are some employees who regard work as a necessary evil and therefore they put up with it somehow, but not with their heart into it. If you think that way, remember that you are only fifty-percent right and no more. Work is necessary for maintaining a character as well as a livelihood and it is by no means evil. No work is evil. An employee may be finding the discipline of his job very

unpleasant and intolerable. But do you know that discipline confers on you the greatest benefit ? Only those bushes bloom well, which are pruned every year. You know gardening. When does a rose bloom well ? Unless the plant is cut and pruned periodically it does not. The same is true of every man. The more disciplined you are, the better will be your output. This will not only give you better emoluments but better character and happiness. As an employee, it is up to you to try to make yourself happy. Unless an employee is moderately happy about his job and about his life and his emoluments, his life is going to be a discontented one. Discipline is composed of good manners and pleasant behaviour. If you are courteous and polite by nature, you will never resent discipline. On the other hand, you will be able to reform the indisciplined. An employee feels irritated and disgruntled, when the boss does not behave well, but his behaviour is entirely up to you. If you want to receive courtesy from others, you should first learn how to requite the same. Your courteous nature is bound to bring you happiness in the long run. Whenever a man is happily employed, the discipline moulds his character and the hard work and the drive strengthens his fibre. If he is able to achieve success in his work, he does not only support himself and his family with comfort by earning better emoluments, but his individual happiness as well as the happiness of his family contributes towards the general happiness and well-being of the entire universe, by adding to the sum total of human happiness. Thus the employee plays an integral part in the universe. His contentment is of vital importance to humanity and it is his sacred duty to make an earnest effort in that direction on the lines which have been briefly mentioned above.

The foundation of this is tolerance, forbearance and good behaviour towards others, which you must try to acquire and cultivate.

If you are an employer you should have a complete control of and acquire an understanding of other people's mind. You must know your own mind and at the same time you should be courteous enough to try to know other people's mind. You must not think yourself to be possessing all the bright ideas under the sun. It is important to make other people think that you have an open mind and that you are open to correction and are amenable to reason. You should take a human interest in your employees. Be firm but friendly, because nothing can ever be gained by being rude or snobbish. Hostility of any sort impairs the successful running of any institution. There will be no cooperation and harmony, unless you are able to inspire confidence in your employees. If you acquire a habit of saying a word of praise or encouragement, when it is deserved by your employee, you have a better right to criticism. But it should not take the violent form of nagging him. A criticism can always be polite when it will be far more effective than a caustic comment. The employer, who continually spies and tries to catch his employees, invites trouble and sometimes compels his employees to be discourteous and impertinent, because tact requires that a position of "turning the employee to bay" should not be created. A desperate employee is bound to become rude and impolite in these circumstances.

It also creates a heart-burning among your employees, if you start doing your employee's job yourself. It only shows

that you are distrusting him. Distrust begets disloyalty and disloyalty can lead to complete breakdown of cordial relations. Follow a valuable, though bluntly expressed advice. "Do not keep a dog and bark yourself". The best thing, I would advise the employers to do, is to mingle sympathy and kindness with justice in all their actions. If you think there is something wrong with your employee, do not jump to the conclusion that he must be guilty. Make certain of the rights and wrongs on both sides. Give him full opportunity to explain his position. If you then decide to punish the employee, explain to him the reasons and be mild and considerate in your punishment and impose it with discretion as far as possible so that the employee may be convinced of his failings and does not feel sore about it. If a man realizes his mistake, his resentment at his punishment is not very bitter, and he tries to improve in future.

Striking a balance between the employer and the employee, the verdict of majority would perhaps be against the employers for being responsible for strained relations between the two, but I am sure, there is no occasion for despair on this account, if the fraternity of employers only remembers that kindness like grain increases by showing and that courtesy and obedience cannot be bought for gold. If you take work from your employees upon the basis of a friendly cooperation and on the principle of a "give" and take" instead of on the basis of a superior dictating to the inferior, you will achieve far better results and the bridge that will connect you with your employee will be strong and durable. If this bridge has been founded on strong piers of courtesy and politeness, it will be able to withstand all onslaughts of floods and will form a very durable

and valuable link between the two. It would be a very foolish mind that would wish to order, when he can get an ungrudging service for asking, and have it with willingness and pleasure, than with reluctance and resentment.

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Chapter Eleven

The Ethics of Married Life

"The wife is a constellation of virtues.
She is the moon and thou art
the man in the moon."

CONGREVE.

Of all actions of our life, our marriage does least concern other people, yet it is most meddled with by them. We should therefore make our matrimonial life as less vulnerable as possible. Where genuine respect is lacking between husband and wife, we must maintain it before others and in public, by being mannerly and courteous in our behaviour. We are bound to have some slight differences between ourselves at times, but we should take care that these do not become a toe-hold for those, who do not see eye to with us, as such people only wait for an opportunity of this kind to wreck their vengeance. Their nefarious activities may even result in undoing your marriage.

Etiquette between husband and wife is generally neglected but this is not correct. You may abolish etiquette between friends, but unfortunately all marriages do not mean true friendship and as such, you cannot bid good-bye to etiquette between husband and wife. Instances are not uncommon, where marriages have been rendered unhappy for want of proper care in this respect between the life partners. All difficulties concerning one or both should be encountered with a single-minded interest and a common effort must always be made to bridge up the gulf, if there happens to be any. There is a lot of truth in the French proverb. "A good husband should be deaf and a good wife blind." When a husband refuses to hear anything against his wife, and the wife refuses to see anything wrong against her husband, then alone marriage is ideal.

It is very difficult to lay out a hard and fast code of behaviour between husband and wife. Commonsense has to be

our best guide in this respect, and both of them have to share the burdens and the responsibilities of their family. There are three kinds of lives and responsibilities in a married life i.e. wife's life and responsibility, husband's life and responsibility and their joint life and responsibility. Etiquette demands that these areas should be carefully demarcated, so that they do not impinge on one another. It will not do, if you merely follow up a book of etiquette. You must have a spark of genuine love and respect in your heart for your partner in life. Both should sincerely love and respect each other. There should be no formality between them and no secrets.

Almost every one thinks that he is competent to advise on how to live happily after marriage. Some contend that if the wife could learn to observe silence and the husband could learn to tolerate his wife, it would contribute considerably towards happiness. But this is not all. Mutual respect and mutual interest are the all-important elements of a happy marriage. Show tolerance towards each other, for, without this, love alone will have a hard road to travel and may starve to death on the way. Do not neglect your partner howsoever busy in life you may be, if you want to keep cordial relations.

Occasionally a few clouds are bound to appear in the horizon, which might mask the sunshine of your married happiness. But if such clouds are persisting and darkening your life, be brave and turn them inside out, for, every cloud has a silver-lining and you will find this reflected in your face. If a husband and wife would only try to understand each other properly, the silver lining of such clouds will never tarnish and the mutual love may even change it into gold.

With this excellent foundation, I am sure you will meet with success in your married life and return on your investment of love and loyalty will not only give you a vast amount of love and happiness in return, but will also, yield a good share of material prosperity to you.

In the beginning, every newly married couple wants to enjoy atleast the first few years of married life quite freely, but both husband and wife find difficulty in doing so, if they are living in a joint family-system, but then, the modern youth and girl forget that the glamour of marriage, atleast the physical side of it, lasts only for a short time, and that marriage is not all a honeymoon affair for all time to come. It is impossible for them to shoulder responsibilities of their life, without help from other members of the family, inspite of their receiving the best cooperation from each other. The joint-family system lends a sense of security and stability, a feeling of peace and unity, as also a tone of courage and strength to both the partners. In all families, we have misfortunes like poverty, economic crisis, physical disability, illness etc. which cannot be adequately faced unless there are other members in family to help you in these circumstances. A joint-family is therefore a boon and not a curse in the long run. In a joint-family, however, you have to see that the wife is not neglected because if you are not careful, this is likely to happen. It is no fault of the average wife, to expect from her husband in all normal circumstances, atleast the minimum of the standard articles needed for her comfort and proper appearance, and if a husband fails to meet this minimum demand, it is but natural for the wife to start her campaign of complaint, which may grow into discontentment and revolt

if this neglect persists. This neglect might ultimately even embitter the sweet relations between the two for good. There are few women in the world, who can or who would be ready to resist temptations of the common comforts and luxuries of life or would be prepared to sacrifice their freedom or to surrender their privileges and as such it is imperative that the husband must provide not only a decent food and shelter to his wife but should also secure for her the comforts and luxuries, which are essential for women of the middle-class families.

As a wife, if you go about with dignity and follow simple gracious rules of behaviour, you cannot go wrong. When going out with your husband, conduct yourself with dignity and decorum at all times. Gentle and modest behaviour is your most valuable attribute. Avoid over-dressing. Do not make yourself conspicuous, either by your dress or by your talk. Talking loudly or laughing boisterously is out of place, whether inside the house or out in the public. When visiting friends with your husband late in evening, remember if the following day is a working day for your husband. It is up to you to see that you do not stay out till a late hour. Moreover, a reasonably early departure will not bore your host. He would welcome it and would also feel encouraged to extend to you future invitations. Inside the house, you are a maker of the children. As a mother, your responsibility is greater than that of your husband as a father. With a good mother, nobody grows upto be a bad man. Men born of good mothers may not be very successful at earning money, but they always bask in the sunshine of esteem and regard of those, with whom they come in contact. What great men did not have a great

mother ? Gandhi, Nehru, Lincoln, and Washington. All these people were moulded great by their mothers.

It is also the duty of both husband and wife not to be unnecessarily inquisitive into the secrets of one another. Too much curiosity adversly affects the relations between husband and wife. Both of them have a right to a certain measure of secrecy and they should respect this right of each other. The cult of secrets, however, must be kept to the minimum and never pressed to the point, where having a secret may be detrimental to happiness.

Whenever a husband's guests or his friends visit him, whether the wife likes their visit or not, she must treat them with respect and courtesy and not pull a long face and show indifference towards them. A wife has to be respectful to her husband on all occasions but particularly so, in the presence of others and out in the public, when she should be very careful about this. It is necessary to maintain the authority of the husband at home as well as in the society. As the ladies are coming very fast into their own, in every sphere of their life, this convention of etiquette might change in the next century but until such time, husband's superiority must be maintained by the wife at all places, to ensure the running of matrimonial vehicle smoothly. This, however, does not, by any means, exonerate the husband from his responsibility of extending a polite and considerate behaviour towards his wife, at all times. This must always be his watchword in married life, if he does not want to invite trouble from the other quarter.

As a husband, you must appreciate what your wife always does for your comfort. If you are always critical of the lapses

on the part of your wife, if you never forget to protest, when things go wrong and never praise her cooking or admire the novel arrangements of flowers in the lounge or appreciate the design of the muffler which she has knitted for you, you are guilty of bad manners. As a matter of fact, a wife usually works very hard on her domestic duties and it should be for you to let her not work so dilligently as she does; because if she has to point it out to you herself that she is over-worked it only means that you have failed to appreciate her hard work and this is certainly not a good behaviour. It is very essential for you to pay close attention to her and take her out for a picnic or to a cinema etc. occasionally, whenever you find her tired and you feel that a change is necessary. You should even ignore your own inconvenience in this respect. Such gestures should come from you and you should not wait for her to ask you about them. It is your duty to say a good word about the nice way in which she has pressed your suit, or express your appreciation at the cordial way in which she has looked after your guests in the party.

As a mistress in the house, it is for you to create and maintain a peaceful atmosphere within the four walls of your house. Do not forget that running the house is your job, which you have taken as a part of your responsibility and so you cannot demand, as a matter of right any domestic help of a major type, from your husband, except of course, the money for doing so. It is upto you to show him by your demeanour that you appreciate him, his compny, his brains and his ability and his so many points. You would make your life very happy, if you sometimes employ the following tips :—

1. Register attention when your husband is telling stories to visitors or friends but never attempt to start telling one yourself.

2. Remember to speak once in a while, in admiration of the masterful way, in which he has repaired your radio or your sewing machine and sometimes request him to fix your electric washing machine as if you thought he would do it well.

3. When you purchase a thing for yourself, ask him to make a selection for you, saying that you are not sure if you would be able to make a good choice yourself.

Marriage needs final adjustment more than almost any other human relationship. Dr. Ruth, Barbee Director of Family Relations Institute in Atlanta Georgia, is well known for her success as a 'marriage doctor'. Her recommendations are as follows. "Coming home from work should be a happy pleasant occasion when husband and wife can sit down and relax together, enjoy a cup of coffee or tea before dinner, listen to records or just have fun talking together. This should be a period of transition during which both husband and wife can shed the tensions of the day, and reorient themselves for the evening hours. Too often, the husband carries over the accumulated tensions and problems of housekeeping into their evening hours. Both should re-orient themselves for a different kind of experience during their hours of recreation, and relaxation provides the atmosphere for this reorientation." Dr Barbee is of opinion that all marital troubles are due to tensions of various kinds, her advice is that you should maintain a relaxed attitude towards your partner. Let him or her feel free, not

enslaved by your tense efforts to hold on to him or to her or to make the sort of person you feel, he or she ought to be. It should not be forgotten that love cannot be forced or coerced by making efforts. It comes of its own accord. Love which can be demanded or forced, ceases to be love. The best thing is to relax from all efforts to make the other person love you, and confine yourself to your own capacity to love. If you can do this, love will come to you as a sort of reflex action.

While there are always large moments of failure in our efforts to make our married life happy, it is, curiously enough the little hurts and disappointments, that prove to be the greatest threats to martial happiness. Women are more easily hurt than men. So many little things stab them, a hasty word, breach of remembrance, an unexpected criticism. Conversely, most wives are made happy by little acts of courtesy, a touch, a kiss, a flower and an unexpected gift may at times have a magical effect. But if a woman is wounded more easily, she can weep in her unhappiness. Not so her mate. He would probably not even mention the thing that has hurt him to anybody, Instead he would start losing his temper over trifling matters. He would either grow irritable and become excited or would become inexplicably silent. While women are more easily hurt, men are more deeply vulnerable. Both these characteristics must be borne in mind very carefully by both husband and wife and they must learn to adjust themselves accordingly; if they want to ensure happiness in married life.

Vanity, selfishness, peevishness and the inability to hold love, by failing to exert the most careful and constant effort to preserve it, are responsible for breaking up more marriages

than adultery and other heinous sins. How unspeakably sad that in married life love so often falls short of perfection: partly because in marriages that last a long time, there may develop a blindness of the heart. The husband may come gradually to see in the wife-only a housekeeper, a nurse for children. Over the years of famliarity, a casualness may result which can lead to irritability, criticism and even discontentment. This is the time to look at what, in the great majorty of cases, lies below the surface. At this stage, we should look for the steady love, the loyal and the patient sacrifice of your partner in life. You should allow an intensive light to play upon the relations between love and unselfishness so that you can see through the mist of your routine life, which has obscured your vision, and then alone perfect happiness will follow.

It is indeed a tragedy that sex, that most mysteriously beautiful fact, which draws husband and wife together since the beginning, sometimes presents a subtle barrier between them later. Subsequently, the husband will always be essentially a man and the wife a woman. There is no denying that their reactions to all life's experience will be coloured and controlled by that major fact. A normal woman being monogamous by nature, finds it easy to be faithful to one man. And yet, while the majorty of husbands are equally faithful to their wives, a male is also acutely conscious of feminine class in general. He notices a woman's pretty face much more often than his wife turns to look at a handsome man. I would therefore advise you as a husband to look at every pretty face if you will; admire every aquiline nose if you must, but do so very cautiously, and keep quiet about it in your wife's presence. This does not mean discourtesy

to others but means courtesy and tact towards your wife. No wife, however broad-minded she might appear to be about such things, likes to see her husband's interest in another lady's physical attributes. On the other hand, it is not always a husband only, who is responsible for such hurts. The wife is also sometimes guilty of similar lapses. Many a jealous and unhappy husband watches on the periphery of a party circle, while his wife sometimes flattered by masculine attention tries to encourage the same by her gestures. This, for married woman, is a grievous error. She can be gay and lovely by all means, and yet by a subtle attitude (which every woman knows) let her admirer understand very explicitly that she has no interest in a serious flirtation. If she is not careful about this, she is bound to hurt her husband and make him unhappy.

To sum up, perfection in marriage can be achieved only by preserving a balance. The man is the titular head of the house. But if he always arlitrarily dominates over the home, he becomes that unlovely thing, the "boss" and does not remain an affectionate husband. In all family councils, the wife's opinions and wishes should be considerd at a par with those of her husband. This is true partnership, for though, the man may be the material-provider it is the woman, whose presence makes the home and establishes its peaceful atmosphere.

Before I conclude this very important and interesting subject, I must sound a note of warning to my readers. There may be occasions in your life when you may feel unhappy inspite of doing all that has been said above. This is because there are so many complexities in married life that the problems and crises which you may be confronted with at times may

baffle all attempts to solve them. If such a situation does arise, you must not lose heart, but try to get over such temporary phases by remembering that perfection of happiness in a married life has great limitations, partly because of this fallible world and partly because the element of 'Luck' plays here as everywhere else, an important role in our life. "Well married a man is winged, and ill-matched he is shackled."

You will perhaps do well to reconcile yourself to your lot by taking the following 'Recipe' prescribed by Thomas Fuller :

"Deceive not thyself by overexpecting happiness in the married state. Remember the nightangles, which sing only some months in the spring but commonly are silent when they have hatched their eggs."

Chapter Twelve.

Business, Sports and Miscellaneous Matters

"Prepare yourself for the world as the Athletic used to do for the exercise, oil your mind and manners to give the necessary suppleness and flexibility, strength alone will not do."

CHESTERFIELD.

Manners in Business, Sports and Miscellaneous Matters

Manners in business do not differ to any appreciable degree from the manners of social life because good manners and the consideration for others is as essential in this sphere as anywhere else. Every profession, whether it be of law or medicine or any others, has its own particular code, which people of that profession already know, but this should be in the knowledge of every citizen. Without this knowledge, we sometimes do not pay adequate attention towards the etiquette which we must follow in dealing with people of these professions.

Take for example the manners in connection with medical assistance. Suppose you want to change the doctor, who has been treating you. The proper thing to do would be, that you should let the doctor know that you want to change the treatment and ask his permission to do so. No doctor will refuse this request. You can give some tactful reason for doing so, unless you have been really neglected, in which case you can say so clearly. After this, you can go to any other doctor and tell him that you were under the treatment of such and such doctor and you have had his consent to change the treatment. You might sometimes need a second medical opinion. In this case, your doctor's consent is most necessary. You should ask him to name a consultant or suggest him the name of one, whom you choose. Doctors are to be treated

with great politeness and courtesy because it is most tactless to annoy a doctor, inspite of the fact that you pay him.

The same thing applies to a lawyer. If you want to engage another counsel, tell the old one first that you want to change your solicitor. You must remember that these manners are not mere formality; they are meant to ensure that the evil designs of unscrupulous professional men may not succeed in instigating the doctor's patients or the lawyer's clients.

Sports

Your attitude towards sports in general, should be very courteous and broad-minded. Nearly all of us play some game and to do so successfully needs not only a skill in the game but the ability to give and take, and to get on with your team in a spirit of cooperation. When you win, you should be modest and when you lose, you should not be bitter. Show all consideration to your fellow players. Do not criticize them but always praise them, whatever happens, always applaud good play generously and even when wind is not blowing in your favour, do not lose you head. If you win, do not boast or assume airs or brag, to draw attention to people towards yourself. Always pay a tribute to your partner, or attribute victory to your luck. Praise some good point of the person, who has lost. When you lose, keep your temper in control, particularly when you have been playing well and the defeat has been due to some cause beyond your control. Take the defeat cheerly and with a smile. Admit frankly that you were not in good form or that you were out of "luck". Never dispute the decision of an umpire, even if you know that it

was wrong. Always play your games for the enjoyment of the sport and its pleasure, rather than for achieving victory by hook or crook. A very common draw-back among people is that they start holding critical post-mortem after the game. This is of no consequence after the game is over. On the other hand, it is bound to wound the other person's feelings and leave a bad taste in the mouth. Remember and follow what Phellpott said "Always play fair and think fair, and if you win don't crow about it, and if you lose don't fret.

As a spectator, do not do anything which is likely to upset the players in any way. Never greet a bad player by hooting at him. This is extermely discourteous. Always show your apprcciation of good play. Take omissions or mistakes in a good spirit and say "well tried" or "hard luck" and do not exhibit your narrow-mindedness by decrying the poor players. Your demeanour should help the game and not hinder it. You can make the game interesting to other spectators or you can mar their interest by your behaviour.

Class-room Manners

The Government of a nation begins right from the class-room. A class room is like a house of legislature in miniature. There perfect discipline must prevail. The youth of today will be the representative of people of tomorrow. Indiscipline in the class-room is worse than anywhere else in life. The future of the country depends on the relationship between the teacher and students. Even when the teachers are deficient in their duties and are not up to the mark in teaching, they should never be denied the courtesy and respect which are their due.

As a teacher, do not try to decry your pupils instead of helping them. If you want to be respected by your students, you must learn to respect them. The rod and the show of authority will not bestow on you the affection and support of your students. You must treat them on equal footing and give them every consideration. Never lose temper inside or outside the class-room on your students, whatever happens.

Public Gardens

A public park is a place in which different sections of society come in contact with each other temporarily and therefore they must respect the rights of one another. Do not damage trees and bushes. Pluck no flowers, for, if they are destroyed, the pleasure of others who visit those places to pass a few happy moments here is gone. Any kind of activity like singing and playing on a gramophone or talking very loudly should be avoided in a public place, because it is bound to offend other people. If you are taking a camera with you, it is very bad manners to take photographs of ladies moving about in the park, even if they happen to be at a distance from you. You can take snaps of sceneries, fountains and flowers etc, and sometimes of Children with the permission of their parents.

Public gardens, with their panoramic sceneries and fragrance, make some people very romantic. As such, I might say a few words about manners in romance also. Among the savages, love is unrestrained, but in the civilised world romance is governed by etiquette, custom, tradition and above all by the law of the land. Surely it is very derogatory to love as animals and savages do. In polished society every-

thing has to follow a different pattern. Love-making in India in public eye is a legal offence. Manners demand that even when you are moving about with your partner in life, your love-making should be away from the public eye. For example, kissing in public, although permitted in European countries, is prohibited in our country. Among the youth of the country, there is a considerable criticism against this code of moral conduct on the plea that this is a sign of decadence rather than that of progress, which should keep pace with advancement in other directions. They argue that such taboos did not exist originally, when Aryans first came here and that we became so backward and conservative in the regime that followed and that now it is time that they are given up. These people would do well to remember that Rome was not built in a day and until such time as they are able to reform their country to their liking (I personally doubt if this is the right liking) they must follow . The well known proverb

"When in Rome do as the Romans do". Whereas love in France is a comedy, in England a tragedy, in Italy an opera-seria and in Germany a melodrama, in our country it is still a puritan institution governed by an etiquette of secrecy, even in private, and we should abide by this tradition.

Club-manners

It is essential that you should read carefully the rules and regulations of your club and observe them strictly. You must pay your subscription and bills regularly and you must maintain the good traditions of your club by your cordial and affectionate associations with other members of the club.

Every club has its own rules and customs and you have to note them and observe them carefully. To assume airs or to

show yourself off in a club, constitutes bad manners and shows very poor taste. Some gentlemen have a tendency to dress themselves like a dandy and some ladies put on very gorgeous dresses and flashing jewellery in a club. All this is in poor taste. It is not essential that you should play cards and drink with every other member of the club. You can always have a select company for your own recreation and enjoyment.

Politics

The ethics in politics require that the politicians should not say what they do not mean and that they should not make rash promises, which they know, they will never be able to fulfil. This is usually done by politicians, when it is time for election and they are very keen that as many voters as possible should cast votes in their favour. In politics, as everywhere else, it is also essential that we should keep an open mind and we should be prepared to hear everybody's case without prejudice. A person who is so fanatical as to turn a deaf ear to all other parties and platforms would not meet with success in the long run. Politicians may win short victories but long successes are won only by those leaders whose actions minimize the sum-total of human misery in the country. In realm of politics, people sometimes ignore morality and religion. Daniel O'Connel said rightly that, "Nothing is politically right. which is morally wrong." To be a right type of a political leader, your aim should be to better the lot of the people, rather than to win fame for yourself. To secure this, sometimes politicians let down people, who belong to the other camp. This is a bad behaviour. At times, to gain this end, people show discourtesy to those who do not believe in their principles. In their overzealousness they indulge in unhealthy criticism of others, which is a breach of etiquette.

Religion

Remember that "One religion is as true as another.", and therefore you have no business to blow trumpet of your own religion and cry down others. This is against etiquette. True religion is a prayer of the heart to God for the well-being of others. Processions, bands, trumpets etc. do not express the religious spirit. Religion speaks through actions and the good it does to people, for,

> "Religion, if in heavenly truths attired
> Needs only to be seen, to be admired".

To lead a good life is religion. Religion is nothing else but to love God and man. Unfortunately, the tendency is that instead of being truly religious, we advertise religiosity at big congregations, in temples, in mosques and church. These are bad manners. They also take us away from the true spirit of religion and give it the semblance of a hoax and a mockery. It is painful to confess that, what Colton said in Lacon is only too true viz:—"Men will wrangle for religion, write for it; fight for it, die for it, anything but-live it".

The chief etiquette of religion is, that you should not be fanatical about your religion to the extent of not being able to stand other religions. You should not make your religious practice offensive to others. You must not make your prayers noisy with loud speakers etc. so as to disturb the neighbourhood. Prayers confined to the heart or home, are far more effective. Good behaviour demands that you should show tolerance towards other religions and should never show by your action or by your talk that you do not like people, who do not belong to your school of religion.

Presents or Gifts

These are usually exchanged between people on special occasions like weddings, birthdays etc. When somebody is invited to these celeberations, it is customary for him to take some sort of present, depending on his relations with the host. Gifts are tokens of affection and good wishes. These are of different kinds and range from a car to a flower-vase, depending on the family or social relations and the status. In case of weddings, those who are kith and kin have to get some sort of jewellery made for the girl to be married, although of course, due to gold-control rules, gold ornaments are now scarce. Further, due to emergency in which we are living at present, ornaments should be avoided as far as possible. Due to economic crisis, expensive gifts have to be abandoned, but as social code and etiquette demands that one must show some tangible evidence of his or her affection and pleasure on such occasions, suitable gifts have to be given. A proper thing is to make a selection from the possible articles, which would prove useful to the receipients in their domestic life. Gifts and presents, when well-chosen, always give a great pleasure to the person who receives it and he treats them as valuable tokens of affection and politeness. The large stores in most of the towns stock selected pieces for presentations of all denominations and a suitable choice can always be made from them. Selected pieces of silver or china, linens or toilet accessories are some of the common articles from which a choice should be made. Knowing the family and habits of the people who will be presented with the gift, one knows what would be found useful and he can easily decide on an appropriate present. Those who are closely connected but have not

been able to arrange for a suitable present, often give cheques. These cheques should be displayed at the wedding-receptions by arranging them under a glass covered table across which a wide band of deep blue ribbon should be stretched over the portion of the cheque just above the signature.

Courtesy demands that all presents should be displayed properly by arranging them, at the time of reception, in a pleasing and attractive manner. A very good reason for doing so is, that not only the persons, who have made these presents, feel happy when they notice the public acknowledgement of their gifts, but everybody who comes to the wedding, loves to see the gifts as much as he enjoys seeing the bride and the groom. Presentation of gifts is a very old institution. It is a token of one's affection and polite regard and as such its value is great. A gift is always preserved with great care by him who receives it. Gifts continue to refresh pleasant memories for a long time,, which are always cherished with great regard and affection. Presentation of gifts is thus a twice-blessed institution. It blesses him who receives it, and also him who gives it.

Conclusion

"MAN'S INHUMANITY TO MAN

MAKES COUNTLESS THOUSANDS MOURN."

BURNS.

The ending of all books is difficult. There is no true end to any picture, sculpture or book. Always something more might has been depicted or expressed.

Especially, the words that would end a book on a subject like this can never really be written, for, manners and good behaviour have no end. In itself, courtesy and politeness are limitless. Every act of good behaviour is an approach towards the Ultimate Truth, which in itself is limitless and it is therefore impossible for a man of my limitations to limit this vast subject into the few pages of a book. All that I have attempted, being a Road Engineer, is to erect a few sign-posts on this approach, as far as I could see the road myself. Unfortunately my poor sight dims my vision and I cannot see ahead but I hope my worthy readers possess better sight and they would not only be able to travel further on this road themselves, but would be able to guide others also on the same path.

Many people desirous of living an honest life, hesitate upon the brink because they are fearful of being confined to rigid "Rules of Behaviour" on the ground that honesty and straightforwardness demand "Natural Behaviour", which is sometimes blunt or rude. These people should remember that behaving well and moving among our fellow beings smoothly and pleasantly are like washing, bathing or visiting temples. If they do the latter to fool people, I have nothing to say, but if they feel that this is a necessity for purification of the body and the soul, so is the former and more so because it eases the tension within one's own self, as well as within those with

whom we mingle. This is essential for a peaceful existence. A good behaviour is a matter of consideration we show to others, because we want to receive it from others. Remember what Christ said, "A new Commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my Disciples, if ye have love for one another" and yet judged by this standard how many disciples would Christ find today if He were to return to Earth ?

Politeness and courtesy provide the foundation for love, which Christ preached and I cannot imagine of any building without a suitable foundation. Man is not so much a creature as a creator of circumstances and if he can govern all his actions with courtesy and politeness, he can sweeten and ennoble life. 'Love' on first sight is not usual but 'liking' at first sight often happens and this like or dislike often makes or mars our life. How we behave and bear ourselves is the first indication we give, when we meet anybody and this determines his like or dislike towards us. In the pages of this book an effort has been made to create in us a habit of presenting ourselves at our best and to mask our worst-side, in the hope that eventually the habit of our pleasant conduct might eliminate our worst side altogether. If this book succeeds in achieving this end to any extent, I shall feel amply rewarded for my attempt.

Before I take leave of my readers, let me acknowledge the valuable assistance, which I have received from my wife, (as I do in everything else) in writing this book. She has spun some valuable threads of thought on this subject, which I am

presenting to my readers. I hope they will be found useful for De SAUGAR once said "Men make laws and women make manners". And for the same reason, I have a special favour to ask of my women readers. I would request them to weave these threads into their own patterns and pass them on to others. I am confident, the patterns woven by them would be found attractive and beautiful. These would lend beauty to our life, which would reflect in the attitude of every one we meet, just as a beautiful flower drooping over edge of a lake reflects in the water. Women always exercise powerful influence on the toughest of men and the harshest of the hearts and make them soft and human by their example of politeness and courtesy. They are therefore in the best position to play their part in improving the ugly side of our life viz. that of rudeness and impoliteness by imparting it loveliness of affectionate behaviour. I beg this as a favour of them and my wife claims it as the right of a sister.

ERRATUM

Page	Line	In Place of	Read
5.	19	via	viz.
53.	25	on	an
65.	24	inadvertant	inadvertent
74.	13	excute	execute
78.	11	forttitude	fortitude
83.	25	thres	three
86.	13	apologise	apologies
91.	12	tasts	taste
91.	14	clubs	ships
102.	15	poltics	politics
113.	4	inadvertantly	inadvertently
117.	23	it	if
120.	19	at	At
120.	22-23	manorse	manners
121.	1	inadvertantly	inadvertently
125.	1	relaton	relation
137.	21	showing	sowing
147.	23	tensions and problems	tensions and the wife her problems
150.	18	arlitrarily	arbitrarily
151.	11	nightangles	nightingales
155.	5	others	other

This book provides you with a
answer to the following :-

What is politeness ?

IT IS

—a mortar which holds the soc
scheme together

—a lubricant that eases the fricti
of daily life

—a tune to which the hearts
universe vibrate in harmony

What is courtesy ?

IT IS

—the greatest engine of influen

—the shock-absorber that reliev
the jolts of

—the light that brightens the pathw
and makes the journey through t
years easier

What are good manners ?

THEY ARE

—the small coins of virtue

—a part of good morals

—a monetary display of qualit
which we love and respect

READ THIS BOOK
AND
LEARN COURTESY
WHICH SWEETENS AND ENNOBLES
THIS
WILL ENABLE YOU TO MINGLE
COMFORTABLY
AND PLEASANTLY WITH ALL PEOP

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